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The New Turkish Film
**MY
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A great love story
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A ghost has come back -
and started the wildest
gang war ever!
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**CLOCKWORK
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Herzliya
DAVID Tel. 984021
at 8 p.m. only
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Daily at 7.00 and 9.00 p.m.

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CABARET

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Adults Only
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ALL IN A ROW**
Adults only
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7.15, 9.30

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7th week
Chelouche Street
**OASIS
ANTHONY QUINN
YAPHET KOTTO**
in
**ACROSS
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**ANTHONY
FRANCOSA**
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RAMAT GAN Tel. 721012
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The New Turkish Film
**MY
SWEETHEART**
A great love story
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A ghost has come back -
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CHARLESTON
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Adults Only

LILI 7. 9.30
**CLOCKWORK
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Herzliya
DAVID Tel. 984021
at 8 p.m. only
**THE
GOD-FATHER**

THE JERUSALEM POST MAGAZINE

A group of 25 Arab mothers from East Jerusalem had their first experience of a Day Camp holiday in the Jerusalem Forest this week and enjoyed getting away from their households and families for a change. Camps have been held for Jewish women, and the season is only just beginning. Left: Um-el-Yassin, mother of 13.

Friday June 1, 1973



עברית

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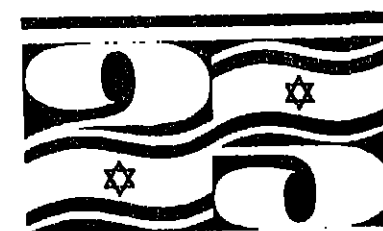
TOTAL ASSETS OF THE BANK LEUMI GROUP - OVER \$ 4 BILLION

THE JERUSALEM
POST
MAGAZINE

By: Yankov Reuel
Art: Alex Berlyne

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The **PAVILION** of Innovations
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THE ART OF MAKING MONEY

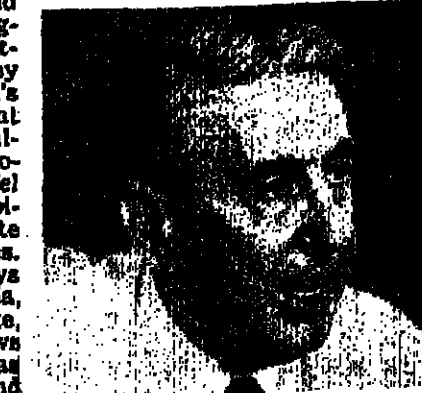
Over 1,000 leading money-men and industrialists from abroad have gathered this week in Israel in order to advise on the art of making money as well as to look for potential investments, markets and sources of supply for their firms. PHILIP GILLON and DAVID KRIVINE have a look at the Third Prime Minister's Economic Conference, and discuss it with several of the participants.



The new Ashdod refinery (Starphot)



Derrick Kleeman (Baron)



Serge Rosenberg (Embur)

"WE IN BRITAIN have not been great investors under the Economic Conference. The aid we have been mostly in other directions," admits Derrick Kleeman, head of the British delegation. Yet there is no lack of enthusiasm in his team. It has been 126 participants (largest after the U.S.). This compares with 26 members at the first Economic Conference in 1968.

Mr. Kleeman could not explain why the British have been less active in investment than, say, the Americans. There are no particular reasons; it may be chance. They have helped rather in marketing, and knowhow. "This is the point about the conference," he says. "It's a mixture — and there lies its success." The meeting of people, of businessmen who get to know each other, creates an impetus whose results cannot be foretold.

Mr. Kleeman himself used to be in plastics. The firm, O. and M. Kleeman, was a pioneer in making plastic products during the 1930's. Then he sought to produce the basic materials too, becoming one of England's largest manufacturers of polystyrene. Eventually the family firm was sold out to Mobil — though he continued as chairman of Mobil's European companies, until retirement.

Not surprisingly, he was able to offer good advice in Israel, and helped give a boost to the petrochemical industry. He was shocked to discover that Israel was making a little bit of ethylene, and a little bit of polystyrene. He urged them to undertake the economies of what looked, by Israeli standards a few years ago, like huge-scale production. (Dr. Mandelbaum, of the Commerce Ministry, announced this week that \$300m. will be invested in Israel's petrochemicals by 1981.)

Mr. Kleeman is intensely practical about the Conference. In his forthright way, he writes off the ceremonial opening session in Jerusalem last Sunday. Interminable speeches full of figures and percentages and platitudes resulted in a let-down — saved in part by the informal, human quality of Golda Meir's address.

"She gives us what we need. You see, the delegates expect to be uplifted at this ceremony. It will take a lot of work to undo the damage done by the previous speakers," he declared.

Another fault is the Finance Committee (which was generally criticised in the same way at the 1968 Conference). It is over-large with several hundred members.

"We cannot expect to get anything done. Such a large assembly can only listen to lectures — interesting though they may be. But it can't do business. A better idea would be to form a small, workman-like Banking Committee. (Kleeman is today Chairman of a merchant bank in the London city, as well as head of an industrial holding company.) He still feels that the Economic Conference is going places. That it has a momentum of its own. Nevertheless he cautions: "What we abroad provided is the icing on the cake. But Israel made the cake. It's Israel's success, not ours. We only helped."

Louis Goodman, who is Chairman of the Anglo-Israel Chamber of Commerce and the United Kingdom Textile Committee, has participated in all the Economic Conferences.

"The fact that it attracted even more people than the previous two proves how meaningful the idea has become" he says. "Success breeds success. Since we are discussing fashion, I'd put it that it's now become fashionable to be identified with the development of Israel. What is particularly significant is that we have managed to bring a large number of new people, many of them non-Jews."

Marks and Spencer, despite its long association with Israel, has never invested in the country, nor is Mr. Goodman looking for investments. That is not the M.

and S. way, in Great Britain any more than in Israel.

"We're not manufacturers," said Mr. Goodman, "we're buyers of goods which we sell. But we have developed a close association with a number of firms in Israel, who know exactly what we want. We help Israel by selling Israeli products."

Mr. Goodman said that the public in England does not buy anything as a matter of sentiment, just because it bears the "Made in Israel" label. They either like the look and the price or they won't buy — it's that simple.

"We look to Israel for high quality products, not for cheap goods. Wage costs here are about the same as in England. One of Israel's advantages is that she has to operate in so many markets that she has gone international, and we get some of the rub-off."

It was somewhat of a disadvantage that the present Conference was taking place during a boom. "The first Conference took place during the recession, so they were eager to get our help and advice. During the second Conference, times were ordinary. During a boom, everybody tends to think they know all the answers. But, still, the Israelis do take advice. The great thing about a Conference like this is not what is said in the speeches or what resolutions are passed: it's that people see for themselves, and remember what they see."

DAVID SUSMAN, of Woolworths, South Africa, has come to Israel nearly every year since he left it in 1951. Woolworths is one of the largest importers of Israeli goods into South Africa, where sales until 1971 reached \$11m. a year. They dropped then to \$9.5m. because a slump in South Africa led to the imposition of strict import restrictions. Conditions have now improved in South Africa and the restrictions are being eased. Mr. Susman expects sales to rise again.

"Actually, the South African Government has been very generous and liberal in its attitude on currency for Israel," he says. "For instance, one member of our group — has got permission to invest \$500,000 in a textile printing plant in Israel. He's negotiating with the Israel Government about it right now."

He is satisfied with the standard of the goods his firm has received from Israel, but adds an admonition — it only needs one slip-up to set Israel right back. Maintenance of standards is all important. "Fortunately, we find the Israelis very anxious to hear chapter and verse of any problem we have. But it has to be practical — they don't want vague advice. What comes out of a Conference like this cannot be put in resolutions — the benefits consist of contacts and ideas. The first Conference brought huge investments and vital links. This should be even better."

The Conference coincides with the formation of a South Africa-Israel Chamber of Commerce. Generally, Mr. Susman is convinced that an ever-increasing volume of Israeli goods can be sold in the Republic.

THE GREAT aim of Israel tourism, helped by friends in the field from abroad, should be to create more "amusements" for the holiday-maker, according to Mr. Serge Rosenberg, of France. "Israel offers two things superbly," he explains to us — "a warm-hearted welcome to Jew and non-Jew alike (which is missing in many other tourist countries), and outstanding historic sites. That must be supplemented by all the things which help tourists to pass the time of day, such as sports facilities, enter-

tainment, dancing and beach amenities."

Mr. Rosenberg is managing director of PLM Motels, whose chairman is Baron Elie de Rothschild. The mother company (PLM tout court) used to be a railway (Paris-Lyon-Mediterranee). It belonged primarily to the Compagnie du Nord, now headed by Guy de Rothschild (a cousin of Elie). When railways were nationalized PLM started investing in other things.

PLM Motels is a recently formed subsidiary, only a little over one year old. It already has five motels completed or under construction, with another seven or eight approved, and yet another 15 planned.

Mr. Rosenberg is not new to this line of business. Originally he was a leading broker on the Paris Bourse, till it was reorganized. At that point he left to give his attention to hotel construction, where he has his own holdings.

He notes that Israel started with the building of luxury hotels — and quite rightly, he adds. At the other end of the scale there are kibbutz rest houses. An extensive range of possibilities exists in between. Luxury hotels are easier, he warns, because more modest establishments cost almost as much to put up. A bathroom is a bathroom, after all, and the smaller one does not save that much. Land is expensive, whatever kind of premises you construct."

Motels, which house cars as well as people, have an advantage because they can be sited 7 or 8 kms. outside town. The trouble is that Israel's guests arrive by plane, not by road. One would have to rent a room-plus-car, he reflects, or coordinate with coaching facilities. "Thank in part to economies made in building away from urban centres, Rosenberg says, his three-star hotels in France charge around IL60 a night for a double room with TV, not counting breakfast. Comfortable and pleasant hotels charging this kind of price, or even a little less (since France is a particularly expensive country), should be the prime aim in Israel, he says."

Mr. Rosenberg concedes there may be a kind of relaxation in the attitude of foreign Jews towards Israel — because they no longer fear for their survival. This could make them relax efforts to help. "That is not my case," he qualifies, with a grimace. He was always emotionally involved with Israel, but in a negative sense at first. "I resented the creation of Israel nationality in 1948, because I believed the Jewish problem should be solved through assimilation." He had served in the French Army, and gone through all the ordeals of a Jew under Nazi occupation. He emerged with the conviction that Zionism was wrong.

"Over the years since then, I have completely changed my mind," he went on thoughtfully. "My earlier opinion was a tragic mistake. I recognize now that the truth lies in Israel."

"I believe we Jews owe a tremendous debt to this country. It has done more for the Diaspora than the Diaspora has done for Israel, and," he concluded, "we should always be aware of that."

THE PATH that brought Dr. Marvin Goldstein to the hotel business lay rather curiously through the mouth: he was, and is, a successful dentist in Atlanta. But he also became a hotelier as president of the Atlanta-American and the Atlanta-Cabana, a chain of four hotels in Atlanta, one of them the first new hotel to be built in downtown Atlanta for decades.

He agrees with Mr. Rosenberg that Israel needs really low-cost motels, especially now that so many Israelis are on wheels.

(Continued on Page 34)

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Of dynamic, new young management combining with already experienced and mature staff. Of foreseeing economic trends correctly. And acting on them.

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Which gives more personal service.

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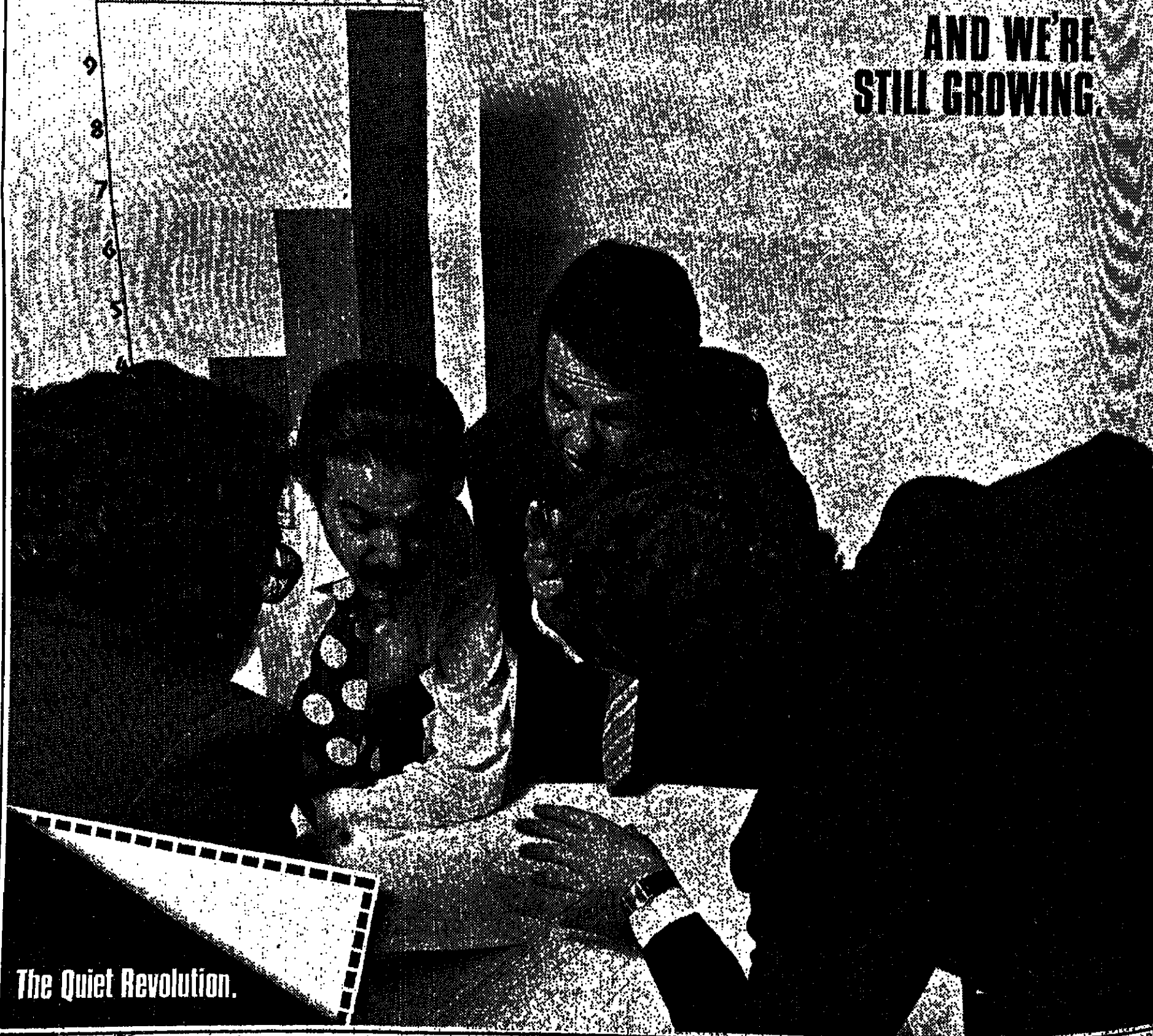
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**AND WE'RE
STILL GROWING.**

1969 1970 1971 1972



The Quiet Revolution.

A. ARIELY ADV

Lea Ben Dor's
**Parliamentary
Report**

Back to '67

Lea Ben Dor

RETURNING TO Foreign Minister Shimon Peres, the perennial optimist, in Knesset on Monday, when he opened the debate on the Foreign Ministry with a full-length speech, I was taken aback to find that he does not appear to think that there has been any real progress since 1967. He tells us that we must not allow ourselves to confuse criticism of Israel with hostility, or to let the idea that the whole is against us — which is, even true, as he points out — lead us into the evil ways of war and extremism. He proposed a detailed and impressive peace offer and promised that Israel has made over 100 proposals, only to see them all rejected. He asks rhetorically how much confidence we place in peace talk by a man who has been so vocal in his own peace talks to outsiders while he is a master of the formula: "It has never been offered that the way to peace is by reconstructing existing situations that led to war." Or, for Sadat's war, "We will not disregard the possibility that his threats are a campaign to frighten the

are not obliged to cooperate." Very true.

On the other hand, there is little here that might not have been said in 1967, and that surely is the depth of pessimism. A plaintive protest from Egypt that it is Israel which has been blocking the chances of peace must be refuted and disproved lest outsiders believe it to be correct — but it is also valuable evidence that Sadat knows there must be peace in one form or another, because he cannot get any of the major powers to support him in war any longer, and that what he wants is favourable terms.

Mr. Eban spoke a day after the new Jordan government had announced it was willing to enter a dialogue for peace. The Jordanian ideas of peace may be nebulous, but a proposal for peace is better than a proposal for war. It is symptomatic of this unclear situation that President Bourguiba of Tunisia should offer himself for mediation between the Arabs and Israel and then quickly take flight at his own courage and explain that he was only willing to "meet" and, presumably, to talk.

Mr. Eban reiterates that our first aim is peace and that we

are willing to make concessions for peace and secure and recognized borders but that until there is peace Israel forces will remain where they are. This has been the formula since 1967, and it may simply be insufficiently flexible, there may be other ways of reaching the happy conclusion which we seek. We have no recognized borders with Jordan, but there are places where the non-existent borders may be crossed, at least by Jordanians and foreign citizens, by mutual arrangements for trade. This is totally unlike any rational peace agreement ever made between any two states, but the progress it implies, particularly in human relations, should not be disregarded because it does not fit with the formula worked out by Israel in 1967. Irrational as it may seem to us, it may yet be easier for Hussein to leave the West Bank under Israel administration until some undefined time in the future than to commit himself formally and publicly to the fact that he lost in 1967 the half of Jerusalem he had succeeded in capturing in 1948.

We admitted and accepted the loss of the Old City in 1948 and haggled unsuccessfully with the U.N. for our right under the Armistice Agreement with Jordan to have access to the Western Wall. That was when Hussein made his mistake. If we had had access to the Old City under tolerable conditions, it might not have seemed so urgent and important, and perhaps not even morally justifiable, to recapture the area. We have not made the same mistake. The political identity of the people of the West Bank is more important in the long run even than the danger of war with Egypt. It is more important, but it is not urgent in the sense that there is not time to seek an acceptable solution.

Mr. Eban made little reference

to the Palestinian terrorist movement. We need not fall into the error of the powers which automatically assume that the terrorists represent the Palestinians as a whole and that they must be appeased, there is no concession on our part that would accept our existence. The movement may dwindle in time if it continues unsuccessful, but we cannot assume that it would accept any arrangement that might be arrived at between any or all of the Arab states and ourselves. Jordan might "recognize" a new border, but as long as Dr. Habbash did not, it would not be "secure." Where does that leave the formula of secure and agreed borders? If we want agreement, the concessions needed might not be territorial so much as semantic.

The debate was equally stuck in the past. Mr. Meir Yaari (Mapam-Alignment) is still greatly concerned with what people abroad will think of us, and Mr. Haim Landau continues in search of bigger and better demonstrations for the Russian Jews. The left wing might have had a good deal to say on the impending visit of Chancellor Brandt but for the Brezhnev visit to Bonn.

THE FOREIGN Minister wound up the debate rather late on Wednesday afternoon, a good two hours later than the Knesset normally sits on that day, and only a handful of members remained to hear him. He complained a little about this lack of interest, but this is a point he should have considered before he gave what appeared to be a full text of his reply to "Ma'ariv" for that day's issue. In the event, he did not use the exact words printed, but no Knesset member could be faulted for assuming at

much time that here was the reply, and that he might as well read it on his way back to Tel Aviv.

THERE ARE practical proposals but there are others that make one wonder whether our bureaucratic system is in fact as stultifying as is claimed by newcomers, investors and others who have dealings with the machine. Dr. Ben Meir (National Religious Party) presented a private members' bill asking that all bereaved parents who had lost soldier sons or daughters should be allowed to continue working past the normal retiring age and until they were 70, and not only civil servants.

This arrangement was originally intended as a form of financial compensation for the loss of a son who might have helped his parents as they grew old. It would be a reasonable enough arrangement if it is a good idea for people to remain in their jobs until 70, but in that case, why not extend the rule to all persons fit enough to go on working? And if it is not a good idea, and people should not go on working so long as employees — most self-employed persons do — then would it not be more reasonable and humane to increase the pensions of the bereaved after they reach a set age and may need different food or help in the house? Whether people should continue working after retirement age must depend on their state of health and the kind of job they are doing, not welfare considerations. With the aid of this law, we may be putting out to grass people still fully capable of doing their normal work and at the same time forcing others to stay on the job although it has become a burden to them and they a burden for their employer.

**Lebanese
under
the cedars**

Sam Safadi

THE LEBANESE government last week sent boy and girl scouts to distribute flowers to the Lebanese people in Beirut and to the city in a gesture of peace. It is a gesture which demonstrates that the Lebanese army and the Palestinian army which last month was expelled from the city, and the crime of the past, and the crime of the present, remained. The warring parties had merely separated under a mere cease-fire, on whose foundations the current confrontation between the authorities and the Lebanese army brought to flashpoint in their relations, and in the aftermath of the attack on the Fatah headquarters in the heart of Beirut, in which Israeli troops killed, wounded and captured Lebanese leaders, blew up their headquarters and brought Beirut's Mediterranean port to a standstill. What later turned out to be a short-lived moment of calm, the retaliatory Israeli attack on the Fatah headquarters, and the Israeli army into a

datation of the terrorist presence. Failing that, the terrorists were to be moved from Beirut and other Lebanese cities to the relatively unpopulated areas, where any Israeli action would be of less immediate importance to the Lebanese.

Thus, President Franjeh demanded:

- The return of the country's 15 Palestinian refugee camps, especially those in Beirut, to Lebanese government jurisdiction and the abolition of terrorist control over them.
- The removal from the refugee camps of all heavy arms, including rockets and mortars, which the terrorists claimed to be storing for defence against Israeli raids.
- The removal of terrorist training centres from refugee camps in Beirut and its suburbs.
- An end to terrorist arrests of Lebanese and foreigners, whom the terrorists often charged with carrying out hostile activity, including espionage for "Israel, the U.S. and Jordan."

However, instead of terrorist acceptance of the demands, it was the Lebanese who yielded under the combined pressure of terrorist fire in the heart of Beirut, the penetration of heavily equipped terrorist forces from Syria, Libya and Egypt, and threats by other Arab countries to withdraw their finances from Beirut's banks. These pressures were coupled with attempts at instigating sectarian conflict between Lebanon's Christians and Moslems, with the terrorists banking on the support of the latter.

President Franjeh had found the pressures too heavy, especially those from Syria, which had sent forces to aid the terrorists and closed down its southern border Lebanon's sole land exit in the Middle East. So Franjeh ordered his tiny army into a



Helmet of Lebanese soldier, hit by terrorists, lies at a crossroad near Beirut airport.

cease-fire, and backed down on his demands.

Subsequently, he agreed to adhere to the until-then dormant provisions of a 1969 Cairo agreement with the terrorists, thus restoring to them control over refugee camps and allowing them freedom of movement in the southern areas, from which they had been banned since last September in the aftermath of a series of Israeli reprisals against sabotage bases there.

Having suffered the resignation of one government headed by Premier Sa'eb Salam and the near-walkout of another under Dr. Amin el-Hafez, President Franjeh now has the latter maintaining the status quo which has governed Lebanese-terrorist relations for over three years.

In an analysis of the present situation in Beirut's weekly "Al-Hawadeth" former President Charles Helou, who faced Lebanon's first major clash with the terrorists in October, 1969, implied that Lebanon has no other choice but to play for time with the terrorists. No side should impose a solution on the other, but both should start a dialogue over common aims. He stressed that at present neither side is sure that they in fact share any such common ambitions. The Lebanese aim is to safeguard the country's integrity, more important to them than safeguarding the rights of the Palestinian people. Meanwhile, the aim of the terrorists is to reassert their existence in any way they can, even at the expense of Lebanon.

According to Helou, the terrorists are not concerned with the responsibilities of the state, yet they demand that the state protect them. Where in the world is there a state prepared to protect an internal "revolution," the former President asked.

Lebanon faces two major weaknesses, the former President said. (UPI) (Continued on page 8)

THE JERUSALEM POST MAGAZINE

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(Continued from page 7)

One military common with all the Arab states, Lebanon cannot win in a confrontation with Israel. None of the Arab states, he stressed, is capable of confronting Israel on its own. He quoted Egypt's late President Nasser, faced with a Syrian attempt at dragging Cairo into war with Israel in 1965, as saying, "whatever weapons we obtained from the Soviet Union, Israel's superiority is assured with the American aid."

The other weakness, Helou said, stems from the structure of the Lebanese population, which is comprised of a group of religious communities, in which the state tries to keep the balance between Christians and Moslems. In theory both religions are equally represented, but no census has been held since 1939, reportedly because the Lebanese establishment fears that the balance has shifted to a 80 per cent Moslem predominance, which would seriously affect the political situation. This is governed by an unwritten constitution preserving the presidency for the Christian Maronites, the Premiership for the Moslems and dividing the 99 parliamentary seats between the two religions. The former President implied that the religious balance remained the first axiom of Lebanese politics. He made no mention of the effect of the country's political parties on the parliamentary elections, the last of

which, in April last year, showed a discernible left-wing swing, as a result of which half the deputies in the previous chamber failed to achieve re-election.

Lebanon's political parties, which are largely affiliated to one Arab regime or another, have great influence on the country's internal politics, especially through the educational institutions and the 600,000-strong labour establishment, which in itself is influenced by some 100,000 Palestinians and Syrian expatriates. The Lebanese establishment has recently seen the evolution of a new right-left conflict in the confrontation between the Moscow-oriented socialist camp led by southern leader Kamal Jumblatt, and the pro-West bloc headed by former President Camille Chamoun and the fanatically nationalist Falange party of Sheik Pierre Jmayyel.

Nevertheless, internal issues have never really threatened Lebanese national unity and integrity. As was the case in Lebanon's crisis of 1958, it was inter-Arab intrigues, Syrian ambitions for a merger with Egypt and unrest sparked off by a coup d'etat against the monarchy in Iraq, that divided the Lebanese nation. The resulting civil war was only ended by the entrance of the U.S. Sixth Fleet marines, summoned by the then-President Chamoun to restore order.

Lebanon last month faced an

almost similar situation; this time, however, it was the communal leaders who threatened the dangers of yet another civil war, with the presence of the Palestinian sabotage movement as its central issue.

The Lebanese now appeared to have resigned themselves to the fact of the terrorist presence, which has grown since 1968 to such an extent that the terrorist movement has established itself as a second authority in certain areas such as Beirut and Lebanon's southern region bordering Israel. Having backed down from any decisive move against the terrorists, the Lebanese have now manoeuvred themselves into a worse position than they were in before the recent crisis. This can be seen from two aspects: the implementation of the previously dormant Cairo agreement means that the terrorists and the Lebanese government now share joint authority in the country; and the fact that whereas last September the government dictated the terrorists' withdrawal, the sabotage movement's present return to the southern region thus comes with increased authority.

While consolidating their strength, the Lebanese also seem concerned with the retreat of the terrorists to unspecified areas where any Israeli retaliation would be far from Beirut. What the Lebanese authorities

are after is to maintain Beirut's importance as the air communication centre in the region and as the financial and commercial centre of the Arab world, a circumstance that has resulted from the almost complete absence of restrictions on the free movement of capital and goods, and from the transfer of Middle East business headquarters of many foreign concerns to Beirut from Cairo in the aftermath of Nasser's revolution in Egypt in 1952.

In the meantime, the terrorists seem to be involved in reorganization rather than action. But as the terrorists' last refuge, Lebanon seems to face only the prospect of increased instability. Ironically, the balance of tourist and commercial privileges seems to be swinging in favour of Jordan, which, following its own crackdown on the terrorists in September, 1970 and their subsequent expulsion from the country in July, 1971, has established a stability which no other Arab state has experienced for a long time.

Amid the promotion of a spectacular three-year development plan aimed at boosting its economic and communication ties throughout the world, Amman now appears to be taking over from Beirut as a commercial centre, although the Jordanian capital still lacks access to the Mediterranean. However, it has the advantage of a Red Sea outlet

to Africa and the Far East. Amman's efforts to establish a stable economic and financial situation were this week continued by King Hussein's appointment of a government of young experts, headed by the 38-year-old long-time aide Zaid Rifai, an Arab of the terrorists, who 17 months ago was the object of an assassination attempt by Black September terrorists.

Mr. Rifai's appointment responded with Jordan's reaction this week of Amman's preparedness to enter peace negotiations with Israel, provided the latter declared her readiness to implement the U.N. Middle East resolution 242 of November, 1947. In view of the basic differences between Israel and the Arab states on the interpretation of the resolution, Jordan appeared to be making no new or dramatic initiative. But there were indications that Amman was advocating a moderate line of policy concerning the conflict.

Nevertheless, Jordan remains unpredictable under the grip of King Hussein, whose intentions are difficult to assess, especially amid his current secret efforts to consolidate his relations with Egypt. Egypt in its turn has been recently stopping up the war-mongering while the other Arab states are blaming Cairo's inaction for the political unrest now sweeping Arab capitals, including Beirut.

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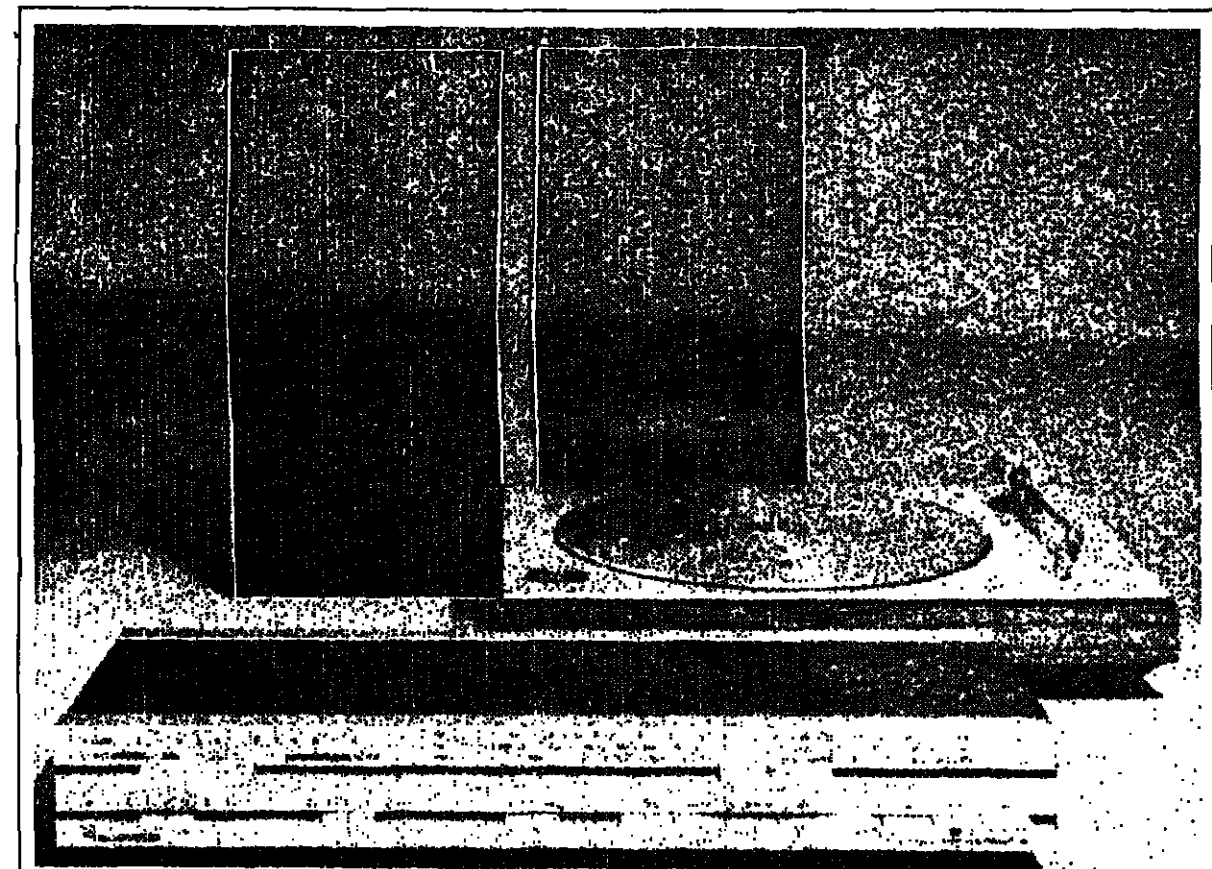
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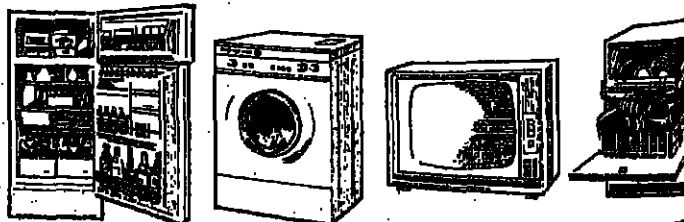
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CHANGE AND CONTINUITY

Shmuel N. Eisenstadt



ISRAELI society was born in an act of rebellion.

The story is, of course, a familiar one: groups of young Jewish intellectuals, who called themselves Zionists, rose up in revolt against their parental milieu in Eastern and Central Europe, and towards the end of the last century began making their way to Ottoman-ruled and largely Arab-populated Palestine. These early pioneers — Israel's real "founding fathers" — started out with the firm conviction that the Jewish people were doomed to extinction within modern gentile society. Since they were not prepared to view this prospect with equanimity, they made up their minds to restore, in the Jews' ancestral homeland, Eretz Israel, a new, self-supporting Jewish society which would combine the best values of tradition and modernity. The importance of this epoch-making decision for Israeli society today is not, however, always fully appreciated.

What the pioneers wanted was, perhaps, easier said than done. From the outset, the emergent Jewish community of Palestine, known as the Yishuv, faced enormous challenges on all fronts. More Jews had to be brought over from the Diaspora and absorbed into the life of the community. The country's barren wastelands had to be conquered and a vigorous modern economy had to be developed.

The community had to be assured of essential means of self-defence in a sometimes hostile environment. And finally, it was understood that the new community should be given a new collective identity, rooted in, but not wholly dependent on, the Jewish past and compatible with the contemporary Middle Eastern setting.

THESE CHALLENGES

proved to be of enduring relevance. But they called for immediate and unambiguous responses as soon as they arose. And in framing the responses, the strong-willed, highly inventive and consciously elitist pioneers, whose Zionism was strongly tinged with democratic socialism, showed that they were in no mood to let history simply take its course. History had to be urged on, and it was in the unrelenting effort to force their grand ideological vision upon the rough terrain of a backward, inhospitable and recalcitrant country that they stamped the Yishuv with the characteristics which were to be its hallmark throughout the period of the British Mandate and well into the era of Israeli statehood.

Pent-up avant-garde energies were released in the formation of an active core of social and cultural innovation, well ahead of what might be termed a periphery made up of broader but less creative social groupings. That innovative core in fact came to be viewed as the proper instrument for shaping, guiding and absorbing the periphery, which was to develop only later, through continued immigration.

As a result, most of the institutions set up in those early years were geared mainly to the needs of the future rather than the existing Jewish population of the country. But the institutions were still the brain-children of the pioneers, and the social network they formed had some lasting structural features.

F

IRST, there was a high degree of centralized direction within a mixed economy, based on the co-existence of a public sector, largely developmental, and a growing private sector. The most notable feature of the public sector was, perhaps, the authority exercised by the Histadrut (Labour Federation), directly or indirectly, over the complex web of cooperative and communal organizations, both rural (kibbutzim and moshavim) and urban (producers' and service co-ops), which have been Israel's chief exhibits in social inventiveness.

Secondly, there was from the start a powerful tendency towards egalitarianism in the distribution of rewards, and away from occupational specialization, attempts were made, especially by the Histadrut, to narrow the pay differentials between types of jobs and to reduce manifest distinctions in social status, on the assumption that movement from one occupation to another was a fairly simple matter of personal choice.

Thirdly, representative parliamentary democracy, already tried out successfully by the world Zionist movement, was adopted into common use. The multi-party system which emerged, however, was dominated almost from the beginning by the Labour Party, the chief claimant, throughout its several transformations, to the pioneering heritage, working in coalition with a number of like-minded political groups.

Fourthly, despite the largely secular origins of early Zionism, a *modus vivendi* was sought, and achieved, between "traditionalists" and "modernists." An especially powerful instrument of cultural mediation was the revival of the Hebrew language, until then a medium of religious communication, as a modern national vernacular. By proving itself to be a perfectly adequate tool not only of everyday life but of science and scholarship, the new Hebrew removed any danger that the ideas of the "old" and the "new" might polarize around different languages. Equally important, it reduced to a minimum the Yishuv's dependence on foreign sources of cultural creativity.

Although they deliberately set out to blaze a trail for a future independent Jewish society, the early pioneers were neither entirely original nor wholly exceptional. In their search for social equality, their disdain for artificial class distinctions, their insistence on a strong direction from above, and their stress on the settlement of the land, they easily recall some earlier immigrant, frontier communities, such

as the Mormons in the desert. Their strong elitist and ideological commitment, change suggest a ready analogy with the revolutionary societies of Soviet Russia and Mexico. In common with a large number of developing nations in the more recent past, they offer an example of the transformation of a native elite under colonial rule into a new governing class.

But even though some of the elements are familiar, the "mix" which went to create the Jewish society of Israel was highly original. Thus the pioneer's inclination towards ideological purity was tempered from the start by a large diversity of political beliefs; the process of modernization they set in motion went much earlier and went much further than in most developing nations, and the attainment of independence did not therefore break with the past. The social commitment to vested by them as the end result of long process of rural and urban settlement and not as an immediate goal — indeed, it was only towards the end of the struggle against the British administration, that any conception of a self-governing Jewish polity emerged for the first time.

With the growing complexity of the Yishuv's social structure, the egalitarian ideology of the pioneers was bound to lose touch with its original purity, working its way through a process of selective permeation. It was an unmistakable imprint upon Jewish community. The standard bearers of that ideology — most among them the members of kibbutzim — were widely recognized as a legitimate ruling group, which was also titled to control the autonomous heights of the autonomous Jewish economy. The symbols of power were generally conceded places within the Yishuv's parate educational system, they won undisputed ascendancy in its life style, for example, the pronounced aversion to bourgeois ostentation and the stress on earthy simplicity.

Most important, perhaps, the pioneering system of values, entrenched in the criteria for allocating rewards and positions within the Yishuv. The dominant ideology of the system was further enforced by the conspicuous absence of any "country-ideology" which might serve as an alternative framework of collective identity for the new immigrant groups which, despite all the obstacles, were coming into the country.

But, as has been the case so many revolutionary societies, the success of the reigning ideology was won at the expense of a free labour market. In time, the character of pioneering became "routine" and its doctrinaire symbolism divorced from everyday practice. Hard-pressed by the imperatives of social change, the ideology, though still dominant, lost its original revolutionary pulse, and began showing signs of creeping age, even before it was institutionalized in the State of Israel. Social change elicited from main types of response from

of Israel's leading sociologists
1973 Israel Prize winner
describes how the early pioneers
institutions geared to the
of the future and shaped the
characteristics of the Yishuv.
these outlived their usefulness?

in the course of its development, the innovative, the conservative, and the dynamic.

But the great initial success did not for long hide the widening cracks in the facade of official ideology, nor the several rifts opening in Israeli society. The fact that the development was not exactly new did not make the work of the national leadership any easier. The inevitable transition from an economy based on the mobilization of physical resources for maximum output to a price-competitive economy based on constant technological progress — a process that had started even before 1948 — was bound to result in increasing occupational differentiation and social stratification. This posed a direct threat to the entire system of egalitarian values consecrated by the early pioneers.

What made the problem particularly acute was that progress, seemingly cherished by all, appeared to be working to the disadvantage of the poorly educated new Israelis from the backward Arab countries of Asia and Africa — the bulk of the recent immigration — who now found themselves at the bottom of a social pyramid whose upper levels were occupied by veteran Israelis, especially those hailing from the advanced countries of Europe and America.

The Israeli school system, for its part, proved to be too slow at bridging the gap between the two groups. The "Orientals," too, quite soon began to realize that many more of them than of the "Occidentals" were caught up in the "cycle of poverty" — where poverty is transmitted within the family from one generation to another — and while the issue was largely economic, it soon acquired a distinct ethnic colouring.

This was not, however, the only source of tension within Israeli society. Conflicts erupted, for example, between capital and labour, between middle and lower-income groups, between white-collar and blue-collar workers, between religious and secular groups, and between different generations. But the greatest dissonance was that which emerged between the wielders of power and those who have not yet come to power — who were relative late comers, either as new immigrants or as members of a new generation.

The people in power — the absorbers — naturally enough viewed the existing order, from which they drew undoubted benefits, as essential to the common weal. The absorbed, on the other hand, saw in the *status quo* largely the vested interests of the establishment. The challenge, it should be stressed, was not to the ideology, but to the self-styled ideologies — that they should practise what they preached, and that they should arrange for a more equal sharing of the "national cake," even before it grew bigger and fatter. The national leadership had two methods available to deal with this very unusual situation. One was to try to bridge the gap, and iron out the differences, between the contending ethnic and social groups by means of radical transformation of existing institutions, making them more all-embracing and ready accessible to all corners on an individual basis.

The other method was to maintain, even emphasize, the separate identities of the various groups, and to make membership in their representative organizations — ethnic, political or religious — a primary qualification for personal advancement.

It is perhaps not surprising that, while the first method was tried in some cases, it was the second that was given preference. For this, we might say, is the way of dynamic conservatism. While a great deal was done to foster a sense of mass participation in the country's decision-making processes, effective decision-making tended to be concentrated in the hands of party functionaries and administrative bureaucrats. The most important decisions on the allocation of national resources seemed to be produced under the table, as it were, in response to pressures by the strong and the powerful, and without any public discussion, parliamentary or otherwise.

By the early 1960s the dynamic conservative mode of managing social change appeared to have reached the limits of its efficacy. This was demonstrated, for example, in the growing tendency to sweep problems under the rug, in the obvious hope that they would simply disappear in time from benign neglect. Meeting social problems head-on, it was felt, could only undermine national solidarity. In fact, the result was to deepen existing divisions.

An explanation for this tendency was sought in the country's grave security situation, which forced creative energies away from active concern with internal issues. At best, however, this was only a partial explanation. Although national priorities might have been arranged somewhat differently if Arab hostility to Israel had abated after 1948, there is little reason to assume that the traditional way of "doing things" would have been substantially modified.

This conclusion received added weight in the aftermath of the Six Day War, which in some respects was as much of a watershed for Israeli society as the War of Independence, 19 years earlier.

THE 1967 WAR, and the period following it, testified to both the strengths and the weaknesses of Israeli society. On the one hand, the people were shown to possess an extraordinary degree of cohesion and resilience in the face of great danger. As they closed ranks to meet belligerent threats to their national survival, the nightmarish vision of an Israel split asunder along ethnic lines seemed to be put to rest. On the other hand, the experience of the war also helped to reopen a host of unresolved problems and to put in question a number of accepted formulas about Israel's national identity and the quality of its society. When Jewish communities in the Diaspora rallied to this country's defence during the critical

days that preceded the war, Israelis were compelled to begin rethinking "classical" Zionist formulas about the relationship between the Jewish state and Jews in other countries. The "know-nothing" element in Israeli society, which had sought a complete separation of the state from the Jewish people abroad, lost what little hold it ever had on the popular imagination. But even as the world Jewish community was displaying its solidarity, there were indications that while Israel would continue to be a source of pride and a symbol of identification for Jews everywhere, it could no longer be regarded as the sole centre of Jewish creativity, or as the perennial recipient and absorber of mass Jewish immigration. This re-evaluation appeared to hold even in the face of the sudden upsurge of Jewish immigration from the Soviet Union.

All the same, what kind of symbol of identification was Israel to project to the diaspora, indeed to the world at large? Opinions varied sharply on this issue. Conservatives of all stripes insisted that the state's enormous aspirations — admittedly disproportionate to its physical size, yet essential as its very *raison d'être* — should, and could, be realized by resort to native resources alone, within the framework of existing institutions, and on the basis of traditional Zionist, Zionist-Socialist, or religious, ideological attachments. Thus, conservatism helped foster an attitude of narrow provincialism and smug self-satisfaction.

Innovators criticized this kind of "spiritual statism." They contended that Israel could only hope to "shine more brightly" by close cooperation with social and cultural groups beyond its borders, whether Jewish or non-Jewish, and that the country's future lay not in an accentuation of monolithic tendencies, but rather in a growing pluralism of ideas. The tug-of-war between the "open bridges" approach, both to the neighbouring Arab communities and to the outside world, and the disposition to cultural provincialism, reinforced by a rigid, even chauvinistic — definition of collective identity, was not allowed to escalate into a full-scale *kulturkampf*: it was of the essence of dynamic conservatism that a rupture within society must be prevented by judicious accommodation. But the tensions remained unresolved, and in the area of secular-religious relations became even more pronounced than before. This was largely due to the intense conservatism, coupled with a notable lack of originality in Israel's Orthodox establishment.

The Six Day War also brought to the fore the problem of the role of the military in Israeli society. To a great extent, the image of the pioneer had been replaced, even before the war, by that of the soldier — or rather of the fighting-man — a fact that was somewhat grudgingly conceded by the official ideology. Now the question arose whether the military establishment was not making undue inroads, however imperceptibly, into the civilian domain. The question was twofold: it related both to the extent of direct military control of civilian decision-making processes, and to the extent to which the "commanding heights,"


political as well as managerial, were being taken over by ex-army officers. The fears about Israel's "militarization" appear to have been grossly exaggerated, however, and the reasons are not hard to find. The compulsory retirement of senior officers, at a fairly early age, makes their presence in the civilian economy and in party politics more strongly felt than it would otherwise have been; on the other hand it serves as a hedge against the creation of a military caste system. A most important added assurance is the fact that the armed forces are composed mainly of reservists. Thus, despite the heavy burden of war has placed upon Israel, the state has become not a military garrison but a civilian fortress, manned by people who are in fact keenly sensitive to the dangers of militarization. Yet the problem itself continues to be of central — indeed growing — significance.

But beyond the issue of militarization, the problem of reconciling the high vision of national solidarity and social equality with the sometimes grim reality of social and ethnic division, of social stratification and bureaucratic centralism, seemed to continue to elude policy makers. Inflation was taking a heavy toll of lower incomes — especially of salaried workers and pensioners — even as government-directed economic growth was raising standards of living. Public organizations conceived in the "good old" pioneering days were being increasingly turned into mammoth bureaucracies clogged up by conditions of high-status professional managers and *non-vocaries riches*. In politics, the upward mobility of new arrivals was still being made conditional on their acceptance of the "cooperative" group arrangement, which made promotion in the higher decision-making levels virtually impossible on an individual basis. Representative parliamentary institutions were becoming conspicuous only for their low level of creativity and prestige. Tensions were increasing, strikes spreading, and the shrinking of civic responsibility becoming widespread.

The situation was being re-deemed, if only partially, by a seemingly growing public awareness of the need for a change. One indication was the indignant public reaction to the recent spate of "scandals," which in most cases brought about corrective action. It was not clear, though, whether the sporadic outbursts of national outrage over occasional instances of corruption and mismanagement — by football players, or by oil-drillers — could lead to a comprehensive re-evaluation of the ways and means of making, and executing, decisions in Israel.

At this point, the sociologist, reluctant as he may be to venture into prediction, must conclude with the observation that the dynamic conservative method of managing change in the Israeli democracy has very nearly outlived its usefulness — that it is growing more conservative and less dynamic, and that radical reforms will be needed to bring vision and reality closer together. One hopes that this will be effected before the state reaches its fiftieth anniversary.

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ONE of the many pleasant things about the recent "Culture and Handicrafts Fair" held along Sderot Chen as part of the city's spring festival is that it was organized by the Tel Aviv Municipality and not by the Tel Aviv Foundation for Art and Literature. Why? Because the Sderot Chen project was an exercise in democracy, free of any imposed restrictions by cultural commissars as to what is "art" or even "culture." It embraced everything from Donald Duck to Ben-Gurion hewing out the State of Israel, from lavatory humour on ceramic tiles to academic portraits to surrealism to three-dimensional constructions of Israeli belts and ceramics and jewellery to flat-surface poster techniques to — you name it.

What is more, the 120 "artists and craftsmen" who displayed an uncounted number of efforts seen by an uncounted number of visitors have silently stolen away; which means that you can bring art, or at least, "arts and crafts," to the masses without pouring thousands of tons of museum cement — and in this day of cement shortages and instantly changing art fads, is this not a sound principle?

I gather that the art critics did not take too many of the exhibited works too seriously, which also scores in favour of Sderot Chen (as distinguished from the two points at either end — the "Temple of Culture," or Helchal Hatarbut, and Malchiel Israel Square, which have been graced by Segal and, imminently, Tumarkin, by the Art and Literature Fund, both heavily weighted and for all entertainment.)

THE MASSES which streamed to see the art seemed on the balmy evening of last week's summer-not-spring weather, when I joined the throngs — to be having a very enjoyable time; many of them were young (just as they then were), and they did not go to political party meetings) and there were plenty of children. It was a most well-behaved crowd, and struck me as more homogeneous than the artists on display these covered all ages and had assorted cultural backgrounds. Beards were more prominent on the artists than (especially the English-speaking ones) on the art-lovers; but then, beards are more the part of an artist's equipment, possibly on the order of brushes.

As for the motivation for this pleasant outing, it is not really important, but one can speculate. It happened to see exactly one check being written for an on-the-spot purchase; but perhaps business was as they say, brisk. There is a theory that people today are buying "art as an investment": everything, it seems, is going up in price, so who knows whether a few hundred pounds of watercolours (paints are certainly going up) today may not bring a few thousand pounds tomorrow?

Another theory is that anything will draw a crowd in Tel Aviv: you could hang up pages from the telephone book and attract curious intellectuals; also it does make a change from TV. (The crowds swell noticeably around 11 p.m., one artist told me).

Possibly the purest art-lover I

saw was a little boy who could not have been more than three. He dived vigorously between grown-up legs and made for the nearest portfolio, which he began to inspect diligently. "He's looking for something to hang in his room," said his very proud mother, who did not look more than 20.

many of the artists looked fairly morose, which is understandable: it cannot be much fun to sit in front of your little booth and watch the throngs file past. This points to one of the advantages of having your work hang in a genuine museum, because by then you are likely to be dead. On the other hand, if you are hanging in a genuine gallery, you must chat brightly with the guests about juxtapositions, tensions, hard-edge melancholy, postmodern eclecticism and related matters. (Speaking of eroticism, I did not come across a single nude until I had renched Rehov Nezach Israel or thereabouts, and nudes were generally conspicuous by their absence.)

CHATTING WITH SOME of the artists and noting about their fluidity or rhythmic thrust. I was impressed by the ingathering which actually took place on Sderot Chen. Mahmood Mafiah Keaden of Bak'a el Garbia, for instance, was one of two Arab artists exhibiting. He studied at the Yam Academy, paints in his spare time, and showed a number of watercolours, and sketches of what he knows well: life in an Arab village. One bright pastoral scene was done from a window in his house — and it is a more aesthetic view than that of us here. A large oil, unlike the rest, was an abstraction entitled "War and Peace" — a red ball of flame, black planes overhead, and re-

Other Arabs appeared in a small oil showing typical Arab houses and men in Oriental dress. This turned out to have been done in Pakistan by a young newcomer from Georgia, Yavook Pitschadze, who arrived in Israel last June. A graduate of the Tiflis Academy ("It has over 3,000 graduates") he has had one-man shows in Georgia — and in Jerusalem, "where I sold over 60 pictures."

The Pakistani painting was done when Mr. Pitschadez (now of Jaffa) toured that country not long ago together with a group of Georgian artists. An oil of Vienna, done on the way to Israel, also appears. When I asked him he might characterize Georgian art, he replied without a hint of neurosis, "We have only one thing that really can compare with it is the art of Paris."

I liked a small, dark, brooding, agricultural scene of Georgia, which looked rather like a book illustration of 50 years ago, and asked the price \$100. "This is a linoleum print, but I will destroy the block after one impression," explained Mr. Pitschadez. "To keep the price up." Asked about the art market in Georgia, he replied cheerfully, "In Georgia everybody is a millionaire."

How differently we merchandise things in Israel, as exemplified by a little vignette at the costume jewellery booth of Kibbutz Tirat Zvi, where a trust-

worthy-looking young man in a skull cap was talking to an interested customer who, money presumably in hand, wanted to know about a necklace in the sample-case.

sample-case.

"It's eleven pounds," said the young man. "But we don't have any."

Meanwhile, over at Ein Hod, a visiting intellectual art-critic was saying that "today's avant-garde artists no longer paint or sculpt to sell, but involve their art in social purposes, for happenings, space organizations..." and our own Marcel Janco of Ein Hod said that "art for sale is dead... today's artists work for the happiness of society..."

It makes a marvellous phrase: to take art out of the dead, old (or new and expensive, as in Tel Aviv) museums and bring it right into public life, thus "educating" the masses and "changing our entire environment."

In this context, it is only a stone's throw (of tempting thought) from Sderoth Chen to my new neighbours, Abraham and

Isaac, who have just moved in behind the glass at the Mannes School. The four-and-a-half-ton plaster statues were indelicately displayed by Mayor Rabinowitz at just about the time the intellectual artists at Ein Hod were explaining about this "new function of art," and also while the backward Tel Avivians were enjoying the non-avant-garde art which was very much for sale under the balm of day.

There has been a limited public opposition to the Tumarkin Holocaust Memorial, which will soon be with us a bit further north, because here the issue is very much complicated by the Holocaust element. (Abraham and Isaac are just two names in the undercurrent, unless you are in the know.)

But the wise men of the Tel Aviv Foundation for Art and Literature have no doubts — even about whether a IL400,000 budget for four "sculptures" to improve our aesthetic sensibility is really a wise expenditure. Who will believe the Mayor, now, of all critics about budgetary difficulties? Yet to come out of somebody's pocket, is the "tall steel construction to be put up somewhere between the Habimah Theatre and the Mann Auditorium" — which is going to be pretty small potatoes, environment-wise, when we get the tall concrete construction of the Dizengoff Centre Towers looming over us.

ALL THIS CULTURE may be roundly defended in principle by people living in Jerusalem, Haifa, or elsewhere: the trouble is that it is just outside the front door for me and quite a few others. Not everybody who happens to live at the cultural hub of Tel Aviv is a Philistine, and you don't have to be religious to dislike the Sacrifice of Isaac. I asked a few strollers what they thought of the thing in the lobby.

"You mean it's going to stay there?" asked one woman indignantly, falling entirely to grasp the "intensity" of the powerful man with a knife," as the sculptor described it. (To me, the pretentiousness of it all combines aspects of Jonathan Livingston Seagull, together with the Emperor's Clothes. And anyway, what kind of "spectator involvement" is this, when you can't carve your initials on it? Or eat it? Unless you go to a concert.)

A man came along and agreed with me about Abraham's alarming pectoral development (you have a hard time seeing things from the outside) and found an extension to launch into in

passioned analysis about our common red sense of values, about corruption and manipulation in politics, the corridors, about the erosion of personal morality, about the failure of our social and educational programmes to deal with the "culturally deprived." And anybody get up and say that the IL400,000 worth of four states is going to have any effect on the civic indifference of the "Dirtying Israeli," as the Hebrew phrase has it?

One historical point is back. Throughout most of the civilization past, the development of art has crept along very slowly (up about a hundred years ago; now the rate of acceleration increases annually, like the consumption of energy). Any one generation was to have a consensus of what was desirable, and it was barely distinguishable from that of the

fourteenth century Egyptian lion at the Vatican Museum is not all that different from the 19th-century version in the Tuileries. Renaissance sculpture aped classical styles, as did many works of the 50 years old, and few but the best historians could tell them apart. Peter Pan in Kensington Gardens or Romulus and Remus and the wolf, or any general on any horse, made sense to one and all.

Today, switches are instant; in general (including much but not all criticism) they are not. There is no idea where it is going to turn out, but the switch is made. It is terrible, the reversal of the switch, and it will, trying to decide what the switch is, try to decide what the switch is. That is why art "lasts" (it cannot be imposed on reality) and citizens in cities are crowded and oppressed by the facts, by municipalities and more pressing business. In the absence of any value of change and diversity, the cause there is of conscience, proper place for the arts, precisely in museums, where those who care can go and look.

Much outdoor sculpture these days is very much like sex in the sense which Mrs. Pabst Campbell had in mind when she said of Englishmen's preferences: "You can do whatever you like, so long as you don't do it on the street and frighten the horses."

On Soderot Chen, the because the
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public toilets.

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nothing beats the flowers out
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Studies in the Talmud

TALMUD BAVLI, MASECHET PESAHIM כלי מוסר (Babylonian Talmud, Tractate Pesahim, section 1) with Commentary, Translation and Vocalization by Rabbi Adin Steinsaltz. Jerusalem, Israel Institute for Talmudic Publications. 279 pp.

SABBATH CHAPTERS OF TALMUD in Lesson Form with Introduction, Translation, Notes and Questions by Rabbi Baruch Eliazur Epstein. Jerusalem, World Zionist Organization, Department for Tora Education and Culture in the Diaspora, Popular Tora Library.

Abraham Goldberg

THERE IS an ever-increasing awareness in our secular-minded generation that the great resources of Judaism are nowhere else as substantially to be found as in the Talmud and its related literature. Once it may have been a most difficult matter for the ordinary layman to get to the Talmud. But today it is becoming easier and easier, both for the reader of Hebrew and for those who know very little Hebrew. The two books under review provide ample evidence of this.

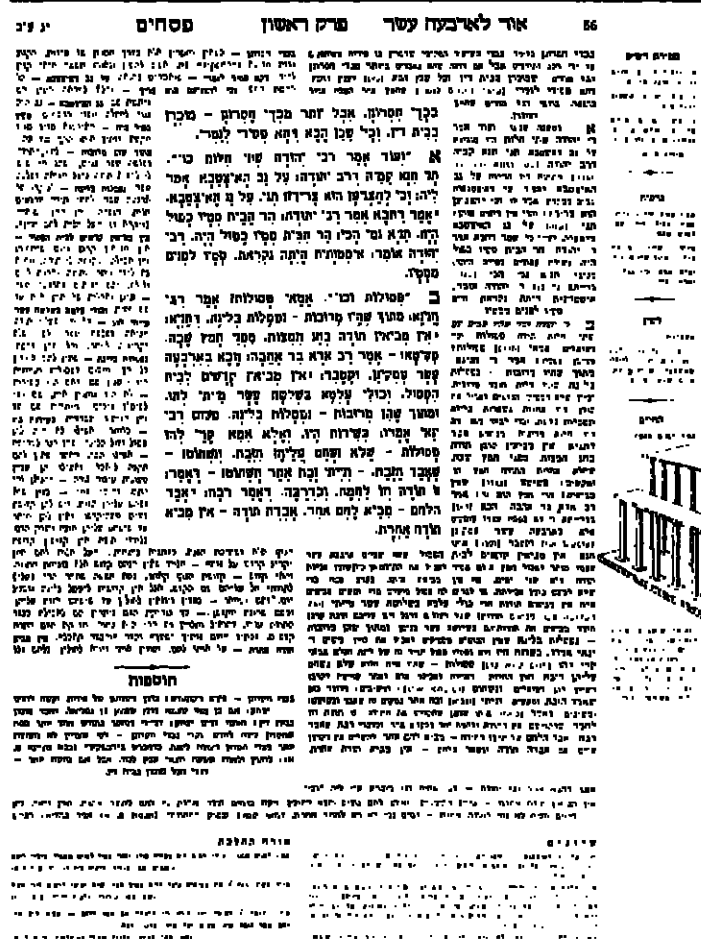
The sixth volume of the Steinsaltz Talmud, like its predecessors, is beautiful in format, helpful in its vocalization and punctuation of the text and its modern Hebrew commentary in square type. Covering the first five chapters of the tractate Pesahim (the second section of this tractate has just come off the press), it deals with many aspects of the Passover holiday, primarily those still relevant today. The Gemara were the first to divide the tractate into two divisions — the first called Pesah Rishon, containing the first four and last chapter of the initial 10 of the tractate, and the second called Pesah Sheini, containing chapters 5-8. (This ex-

plains the plural form of the present name of the tractate, Pesahim) It is Pesah Rishon which deals with Passover laws in general, whereas Pesah Sheini is devoted to the ritual details of the Temple Paschal Sacrifice.

Like the preceding volumes, there is a general introduction to the tractate as well as smaller introductions to and summaries of every chapter. The latter are sometimes too limited in scope. The volume would have been greatly enhanced by an historical survey of the Passover celebration during the Second Temple period as well as some indication of the relevance of the Talmudic discussion to the sociological and historical background of the Mishnaic and Talmudic periods.

The marginal notations include important variant readings, explanations of foreign-word derivatives and diagrams of realia mentioned in the text. There seem to be less of these than in previous volumes, but this may be due to the nature of the textual material. Most of the pictorial representations in the present volume seem to deal with the flora of the Talmud, the most important of the present tractate being the five grains of whose flour unleavened bread may be baked. The identification of these is a very difficult task, since agriculture has changed greatly almost everywhere since the Talmudic period and the most productive grains grown today are not entirely the same now as they were then. Steinsaltz takes a very conservative view in his pictorial identifications, accepting the traditional explanations of northern European commentators rather than the identifications of Israeli botanists.

The work's chief innovation is the modern Hebrew commentary. Although the quality may have improved somewhat over that of previous volumes, it is still sometimes too literal and too limited in scope. But whatever the shortcomings, one can only marvel at the energy,



Pages from the new Talmud Tractate.

drive, perseverance and ability Rabbi Adin Steinsaltz is successfully bringing out a new volume year after year. This is practically a one-man project. There are only a few dozen people and hardly get off the ground in year. Steinsaltz's work should serve as an example to others.

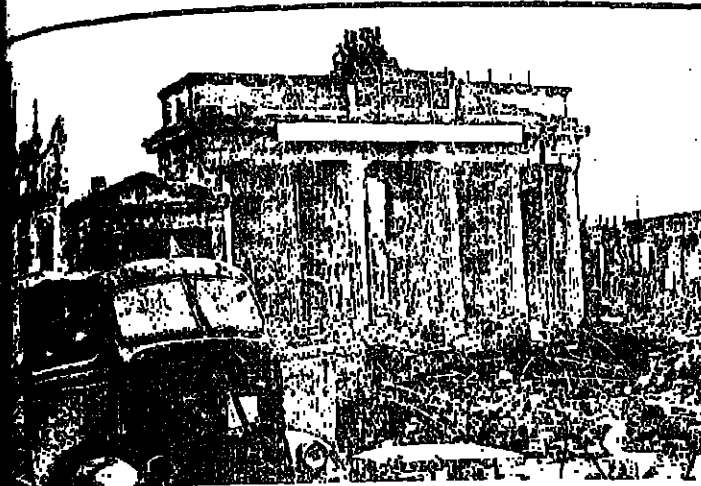
RABBI Baruch Eliazur's work is intended primarily for study in groups or individually — by those who do not master the language of the Talmud. Here, three chapters of the tractate Shabbat are taken up. The Hebrew and Aramaic text is given together with a parallel column translation in English. Ample notes and explanatory material are provided. The various sections are divided into very convenient lesson chapters, 30 in all. Questions are appended to each chapter to provide a proper guide for review.

The present work is a follow-up of a similar textbook, on Baba Kama entitled "A Chapter of Talmud," which Rabbi Eliazur published several years ago. Constructive criticisms of the first work have been acted upon and the Hebrew text of the present one has been vocalized to facilitate its reading.

The principle of not abridging any text no matter how difficult, consistently followed. This requires explanation for Talmudic digressions and the like. It also means that the Aggadic (homiletic and related) material is given fully, limiting the study therefore only to the Halacha (legal material).

Attention is given to commentaries and codes. Thus, the student is able to know something about Rashi, Rabbi Yitzhak Alfasi and Maimonides. Considerable effort is concentrated on the parallel material in Maimonides' Code and gemara lessons are devoted exclusively to this material.

Aryeh Newman, the General Editor of the Popular Torah Library, has contributed a rather long, penetrating and illuminating preface on "Teaching and Translating Talmud Today." He discusses the options open and explains how the present translation represents improvements developed by editors over the years.



Berlin's Brandenburg Gate at the end of World War Two.

How Europe recovered

by **LEAQUEUR'S EUROPE SINCE 1945** (Penguin, 543 pp. 80 p.) is a excellently balanced survey of the general situation in Europe since the end of the war. It covers academic foot-prints but does provide a large and balanced bibliography of works in English, French, German and Italian.

Professor Laqueur challenges the myth which has been accepted as historical fact. For example, he questions the concept of Europe as totally destroyed and in need of large infusions of money and aid to re-establish itself. He strongly suggests that the greatest problem lay in the political arena, "where a state of anarchy existed." In his discussion of the loss of confidence in the West and the rise of Communist expansion in Europe.

Arthur Steinberg, the author of the excellent survey of the conflict between East and West and is recommended for those seeking an easily read work on contemporary European history.

spending a steadily decreasing percentage of their growing incomes on vacations.

In the section "Modernism and the Church," Prof. Laqueur discusses the Catholic Church's struggle to make the Roman tradition more acceptable to the majority of its communicants. He says very little about the Jewish remnant throughout Europe or the attitude of the Christian majority to the Jews. He does note that "among Catholics there was a great deal of uneasiness. The attacks on Pope Pius XI for his silence and inactivity during the war had probably harmed the Church less than the feeling that it had lacked orientation."

In summary, this book offers an excellent survey of the conflict between East and West and is recommended for those seeking an easily read work on contemporary European history.

ARTHUR STEINBERG

The Jackie Robinson story

Nancy Datan

THE BOYS OF SUMMER by Roger Kahn (New American Library — Signet, 402 pp., \$1.75) is a marvelous saga of the Jackie Robinson Dodgers by a Jewish sportswriter whose ambitious, professionally-trained mother used to insist, when the Brooklyn Dodgers were playing home games, that her son come to the house on Wednesday for readings of James Joyce's "Ulysses." Appropriately, this is Roger Kahn's Odyssey as much as Jackie Robinson's: it is the story of Roger Kahn's mother's hopes for her son's academic career, woven into an intimate history of the Dodgers in the years 1952-1953, when Kahn covered the team for the "New York Herald Tribune," and Kahn's return to the boys of summer in their autumn, in the early old age that strikes ballplayers, in the plague of misfortunes that struck these Dodgers, who had once carried a very special promise in an earlier, more hopeful world.

The Brooklyn Dodgers were the first major league baseball team to hire a Black player; and in Israel and abroad, there will be American readers of *The Jerusalem Post* who remember those days. Jews who worked for Blacks as zealously as they worked for their own equal opportunities watched the National League and Branch Rickey, the Dodger President, who had decided to hire a Black ballplayer. And with his choice of a range in temperament, talent, and hue, he chose Black Jackie Robinson, ferocious, swift, powerful. Kahn writes: "every human being one had over seen in uniform on a major league field was white... The



grass was green, the dirt was brown, and the ballplayers were white. Suddenly in Ebbets Field, under a white home uniform,

two muscled arms extended like black hawthorns. Black. Like the arms of a janitor. The new colour jolted the consciousness, in a profound and not quite definable way. This gracefully written book records an era of hope and faith in ethnic relations. Jackie Robinson was a black panther nearly a generation before the words came to be capitalized: *felix and fierce*. There may be Black rage to equal his today, but there is none to pass it. But Jackie, facing the catcalling crowds, was asked by Kahn if he was bothered by the noise. "If I let that shit bother me," he said without emotion, "I wouldn't be here."

Though it is about ballplayers, this is not a book about baseball; though it ends with misfortune and death, it is not a tragedy. Kahn's own introductory words about his book speak better for him than a reviewer can:

"My years with the Dodgers were 1952 and 1953, two seasons in which they lost the World Series to the Yankees. You may glory in a team triumphant, but you fall in love with a team in defeat. Losing after great striving is the story of man, who was born to sorrow, whose sweetest songs tell of saddest thought, and who, if he is a hero, does nothing in life as becomingly as leaving it."

Olga Kahn, who called her son home from Ebbets Field to read "Ulysses," gave us a writer with a unique perspective, who savoured and recorded a unique moment in the history of the relations between man and man.

Dr. Datan is Lecturer in psychology at the American College in Jerusalem and the University of the Negev.

Nyerere's Tanzania

POLITICAL ROLES IN A NEW STATE: Tanzania's First Decade by Raymond F. Hopkins. Yale University Press. 293 pp. \$12.50.

Susan Gitelson

MOST OBSERVERS consider Tanzania to be one of the most radical and dynamic states in Africa. Professor Hopkins, of Swarthmore College in the U.S., on the other hand, tries to show that Tanzania is really quite stable. It has moved slowly and avoided extreme change, he maintains, through a closed system of politics.

Is there a basic contradiction here? Essentially not, since Tanzania has been able to follow a radical foreign policy and to bring about serious internal changes because of the general agreement nationally about the legitimacy of its political system. Nonetheless, it is important to emphasize that Prof. Hopkins bases his findings upon research conducted in 1966, before the Arusha Declaration, whereas the greatest changes have undoubtedly occurred since then.

The book's concentration on questions of stability and institutionalization (along with democracy), however, indicates more devotion to the current preoccupations of American political science than it does to the concerns of the new states themselves, and especially of Tanzania. These are, judging by President Julius Nyerere's own statements, national integration, socialism, economic development, independence and African unity.

Methodologically Prof. Hopkins makes a welcome contribution

through his meticulous and detailed attempts to analyze and correlate the data derived from 109 interviews with three sections of the Tanzanian elite: administrators, legislators and President Nyerere. It might have been more fitting in terms of actual political power — to have considered leading party members rather than the Members of Parliament. But it might also have been more difficult to assemble a representative group. The author's discussion of the views of those he interviewed on democracy, socialism and government, and his measurements of their personality traits, including authoritarianism and anomie, indicate an intelligent use of existing theories and an awareness of the strengths and limitations of statistical methods. Although his presentation of the material on role formation and other subjects is full of jargon, it is still intelligible to lay people.

Prof. Hopkins, thus, has undoubtedly enriched the literature on leaders and elites, while also contributing to reasonable definitions of stability and democracy as they have evolved in the new states. But he has also contributed to the rather extensive writings on Tanzania and on African politics generally.

He certainly tries to be more exacting than heretofore about the attitudes of the groups he studied. At the same time, he also covers well other more familiar material about Tanzania, such as the colonial background, the conflict between civil servants and politicians, and the special contribution of Mr. Nyerere who, he attests, is noted for humility and principle



A smart Tanzanian Guard of Honour, with one exception.

and who is accepted by both economic conservatives and strong nationalists and thus able to rise above policy disputes. Prof. Hopkins captures the optimism prevailing within Tanzania, despite pessimistic assessments from without, along with most Tanzanians' regard for advancement in construction, agricultural output and Africanization as economic progress and are less concerned about foreign trade or other external indicators.

But the book would have been enhanced if the material had been analyzed within a larger, comparative framework. It would also have benefited from contrasts with neighbouring Kenya, which people also contend is "stable" and "democratic," to consider the differences in their implementation of terms and are Kenya and other African states also "closed" systems? Are there any comparable "open" systems in Africa? If the opposite model does not exist, calling the Tanzanian system "closed" offer a sufficient explanation for what is happening there?

Furthermore, since the book's data are already six years old, it does not sufficiently cover the first decade referred to in the subtitle and cannot be considered a representative of the post-Arusha Declaration period. It will therefore be especially interesting for the author or someone else to return now that Tanzania's first decade has really passed, or in four years when 10 years will have elapsed after the original study, to determine whether the conclusions stand. Then we will be in a better position to assess the validity of Prof. Hopkins' contention that the Tanzanian political system is stable and that its new political role has indeed become institutionalized.

Dr. Gitelson is Lecturer in International Relations of the Hebrew University.

Botschaft der Bundesrepublik Deutschland Kulturzentrum

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THE JERUSALEM POST

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THE JERUSALEM POST MAGAZINE

THE MINISTRY OF COMMUNICATIONS

ANNOUNCES

Today, Friday, June 1, 1973, at 2 p.m., the following changes in telephone numbers will go into effect:

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AFTERNOON of June 6, and the sentiments of half of mankind.

To the men running the city, there were other pressures, no less serious arising out of the sharply heterogeneous nature of its population. Identification meant that 65,000 Arabs, who had been sworn enemies at the beginning of June 1967, were by the end of the month fellow citizens of Jerusalem, mingling freely with Jewish residents. At the same time, the influence of Western immigrants streaming to the city began to raise unsettling contrasts with the poverty of the large Oriental community. The ultra-orthodox guardians of the city remained as militant as ever in their determination not to be overrun by the secular forces swirling around them.

In the years following reunification, Jerusalem became accustomed to street demonstrations as one after another of these pressures reached explosion point. Arabs planted bombs in the Mahane Yehuda market and in the Supersol supermarket while Arab women and schoolchildren marched through the streets of East Jerusalem to protest the Israeli occupation and lay wreaths on the tombs of dead Jordanian soldiers. Embittered young men dubbing themselves Black Panthers emerged from the alleys of Musrara and the slums of Katamon to address hundreds of followers in the heart of the city. "Neturei Karta" demonstrated outside a "sex boutique" in downtown Jerusalem and in Mea Shearim the stoning of Egged buses became a regular Saturday feature. New immigrants from the United States and the Soviet Union were taken into custody by police for blocking traffic in protest over the lack of essential services in their new housing development.

In addition, the Jerusalem Municipal Council was the only one in the world to have the U.N., the Vatican and the world at large peering over its shoulder when it sat down on Sunday evenings to discuss garbage collection, building development and other routine agenda items.

The man sitting at the head of the oval Council table, Teddy Kollek, took on these challenges with enormous zest. He had won a reputation as a trouble-shooter during his years as a Hagana's gun runner and as Ben-Gurion's aide. But in the Town Hall, he took on the role of diplomat rather than crisis manipulator, working out long-term policies for the complex, often subtle, problems facing the city. Fortunately, Jerusalem's urban problems were still embryonic enough for strategic thinking to do some good. Mr. Kollek was concerned not only with immediate problems but also with the much more serious ones he saw lying in store in the years ahead.

A TASTE OF this future shock was provided during the past month when the city repeatedly filled to bursting with visitors. The Passover pilgrimage and Ma'omna Festival were followed in quick succession by the Book Fair, the Independence Day parade and its prior rehearsals, Lag B'Omer and Jerusalem Day. "We had a terrible time the past few weeks," said Mr. Kollek last week in an interview, "because as many as 7-8,000 extra vehicles entered the city on different days. But in three years time, that number of cars will belong to the people moving into the new housing we're now building. We'll have a situation like this every day — you won't be able to move in this city."

The number of vehicles in Jerusalem increased from 12,600 in 1967 to 13,300 last year, a 50 per cent rise. By 1985 there will be, by extremely conservative estimates, 20,000.

Rolling up in a corner of the Municipal planning office on the sixth floor of the Rasso Tower is a map depicting the road net-

Wrapped comfortably in the glory of its name and divided by barbed wire, Jerusalem slumbered peacefully in the Judean Hills for two decades, removed from the mainstream of the nation flowing turbulently below on the coastal plain. Six years ago, with the reunification of the city in the Six Day War, the 20th Century fell upon Jerusalem with a mighty rush. Jerusalem Post reporter ABRAHAM RABINOVICH discusses the results.

JERUSALEM between Heaven and Earth



work called for in the Jerusalem Master Plan for 2010. On it, the heart of West Jerusalem looks like a traffic island surrounded by six-lane freeways and enormous cloverleaf exchanges drawn in garish yellow. The planners themselves have recoiled from this prospect and are presently working out a far more modest road system that would be linked to a radically improved public transportation network, possibly including new types of streetcars and moving sidewalks. But even a minimum road system would require the expenditure of IL60 million annually over the next 13 years, according to David Margolis, in charge of the Transportation Master Plan Office for the Jerusalem area. The present rate of spending is IL13m. a year. The sort of public transportation system envisaged would require far greater outlays.

Money — vast amount of it — is obviously required. A special inter-ministerial committee set up by Premier Golda Meir at Mr. Kollek's request is at present exploring the question of how much of it the government will make available to Jerusalem.

But Mr. Kollek is also asking for the power to say how the money is to be spent. "The government spends hundreds of millions of pounds on housing, but hardly anything on roads. If you can't find the money necessary for the road programme, then let's build less housing and have a shade fewer immigrants come to Jerusalem, let the University grow a little slower so that a fewer students from the outside come here and then let's spend the money we save by this for the road network." He has pushed in the past for the creation of a ministry for urban development to provide such coordination. But with no prospect of this in sight, he now advocates power to the cities. "Our officials are not worse than those of the government. They should give us the money and let us allocate it. We can do the job better because we're on the front line and under constant pressure from the public."

THE MOST basic question about Jerusalem's development — its rate of growth — will probably not be decided upon in any government office but in the dark of night in East Jerusalem. "The determining factor is the Arab birth-rate," says Mr. Kollek. "The rule that should govern is the maintenance of the present balance between the Jewish and Arab populations." The East Jerusalem birth-rate of 42.5 per 1,000 residents is one of the highest in the world and far outstrips West Jerusalem's birth-rate (28.1 per 1,000), which itself is higher than the national average (24.2).

The Jerusalem master plan of 1968 had called for a growth rate 2.8 per cent, which is almost exactly the rate the Jewish population has grown since the war. The Arab population, however, has grown by 3.6 per cent. The government has agreed informally, according to a municipal source, that the Jewish rate should not fall below the Arab rate. The Housing Ministry, however, has been pushing for six or seven per cent increase which planners fear would bring urban chaos. Even a three per cent rise means almost 10,000 additional persons each year, more than live in Ramat Gan.

Where to put them? Mr. Kollek is convinced that the answer is a densely built-up city rather than an endless array of suburbs. "High-rise is better than urban sprawl," he says. "Hills should be kept open around the city so that when you look out you don't just see three and four-storey buildings. But this means you have to build densely somewhere. Municipal planners, however, believe that density can be achieved without high-rise construction. A proposal they have just formulated calls for a maximum height of eight storeys in the city.

Out of the planning controver-



regarding additional allocations to Jerusalem.

Mr. Kollek's two election victories in Jerusalem have been clear personal mandates, and his independence has not endeared him to the party hierarchy in the city. He does not usually attend party meetings and does not consult with party leaders on appointments or major municipal decisions. "What is good for the city is good for the party," he says. The party's leadership has announced that it will back him if he runs again but

their enthusiasm for each other is restrained.

Mr. Kollek has not gone without his share of criticism over the years. He has been accused of being too oriented towards high-rise luxury buildings such as the Wolfson Towers and he has not infrequently tried to keep development plans away from the press and public during the crucial formative stages of discussion. The evacuation of former Yemin Moshe residents so that the quarter could be taken over and renovated by artists and millionaires, was regarded by many as high-handed rather than high-minded.

His temper and sharp tongue has sometimes led to regrettable outbursts as when he told Agudat Yisrael Rabbi Menahem Porush during the rioting in Mea Shearim last year that rioters who attacked the police "should have their bones broken." Rabbi Porush claimed that Mr. Kollek had also said that the Mea Shearim Quarter "should be burned down," a remark later denied by the Mayor. When Black Panthers demonstrated in front of City Hall against deprivation and

neglect he demanded that they get off the grass. When a Rehov parent participating in a demonstration at City Hall threatened the Mayor that he would vote against him unless conditions in his child's school were improved, Mr. Kollek countered with "Kiss my ass" — in Hebrew, of course.

Nationalist and religious elements have accused him of catering to the Arabs at the expense of Jewish interests as when he opposed the demolition of Arab houses at the Kotel Hakatan by the Ministry for Religious Affairs which was seeking to expose a section of the Temple Mount Wall. He has also been denounced for submitting to demands by the religious that main streets through their quarter be closed on the Sabbath.

Despite this criticism, however, he has brought undoubted stature to the job and displayed a breadth of vision that matches the dimensions of the task. He has presided over Jerusalem during one of the most tumultuous periods of its history and it might be testimony enough to his abilities that

the city has not collapsed about his ears. He is perhaps the best known Mayor in the world and his reputation at home will probably prove to be undiminished if he runs again.

SAYS A LEADING municipal councilman from another party: "If I stood on a platform during the campaign and said that Teddy is impetuous or doesn't consult his advisers enough, it wouldn't be fair. All these pressures weighing down on us are first and foremost on him. If a man sometimes makes mistakes under these circumstances, it's understandable."

The town that Teddy Kollek took over in 1966 has finally become a city. Size brings its own reward in the form of specialized services that a small town cannot support. The sudden craving for pizza can now be indulged — there are two pizzerias downtown; Chinese egg rolls are being sold at the Ramat Eshkol shopping centre. There is a sauna

and boutiques for pregnancy dresses and several shows may be going on any given night. Nevertheless, among veterans of Jerusalem that was can usually be found lying close to the face, a Jerusalem where you surely scanned the morning newspaper over coffee in your cafe surrounded by familiar faces, a Jerusalem where the sound of footsteps could be heard on quiet streets.

Does Teddy Kollek — Jerusalemite, not Mayor — regret that he himself had loved? "You have more things going on in Jerusalem today," he says, "than in any other city of its size anywhere. Good things. At the theatre, the Museum, at the University, a book fair, concerts. You have all this in a small town. But you have to pay a price for this. Everybody regrets he has young anymore. But that is the law of life."

(This is the 17th of a series of articles on Israel's cities and their mayors.)

Olim, Temporary Residents

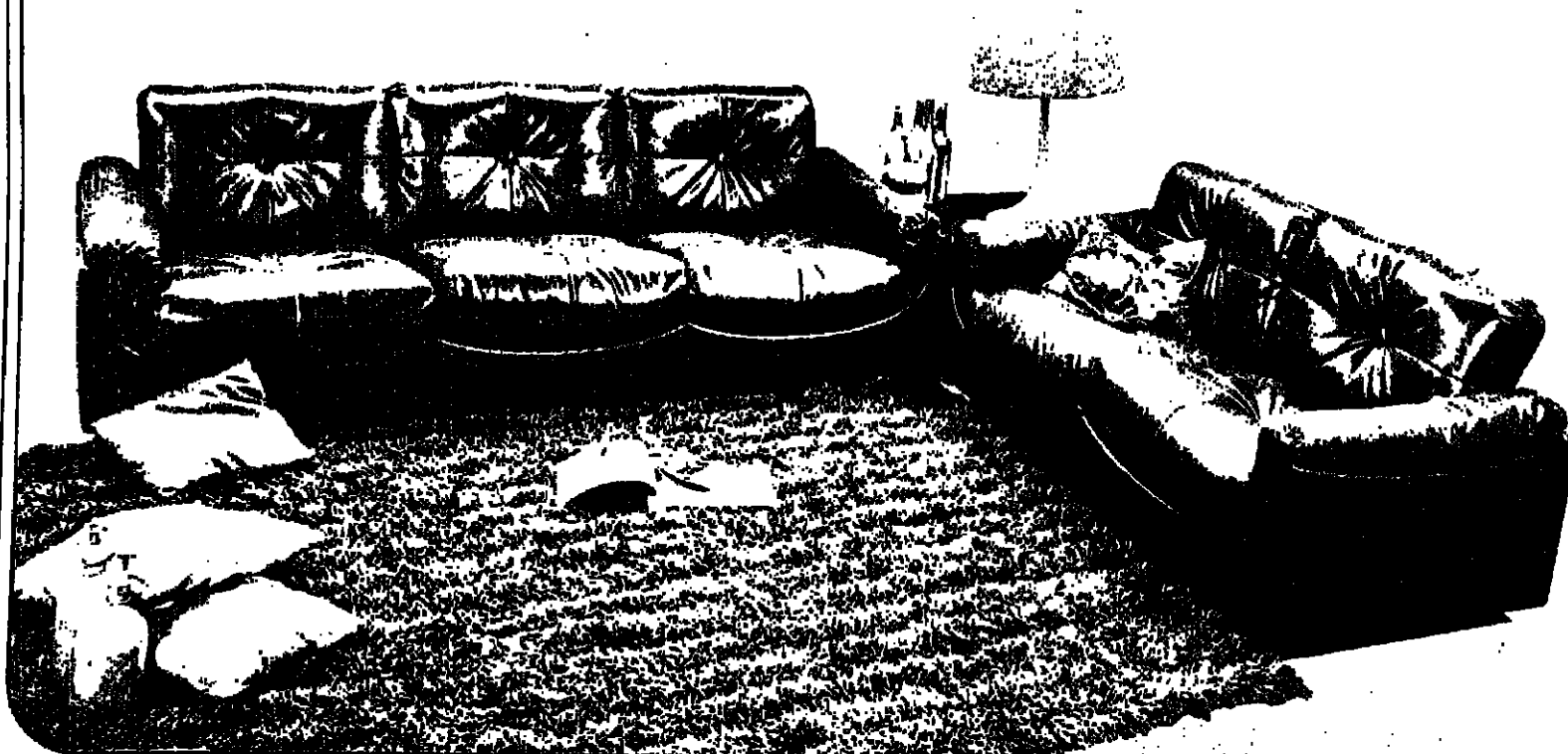
NEW DEADLINE ... JAN. '74

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Shirts, shirts, shirts

You can wear them crisp — man-tailored, flower patterned, geometrically patterned or in a wide range of bold checks. There are plenty of cool summery ones around, cut conventionally at the front and diving deeply at the back; others are romantic and peasant style in appearance, with puff or butterfly sleeves, and many have elasticated smock-leg, fitting closely in a flattering way. Whatever your own particular style, the selection of shirts currently to be found around as wide one, whether you team them with Oxford bags, elephant foot pants, pampipes, maxi or mini skirts. Seen here is a small selection of the new season's crop.



Tattle girl look smocked shirt comes in a wide range of fabrics and patterns, including fine cuttings and organza, striped, dotted or over-printed with flowerheads. It costs IL49, is imported from London by "Carnaby 87," one of the many new boutiques currently springing up on Allenby Road in Tel Aviv.



Sophisticated leaf-sprigged shirt by Lahav, designed especially for them by Pierre Dalby of Paris and one of a wide range of similar styles. This one is in voile quality crepe de chine, well-tailored and with a long-point collar.

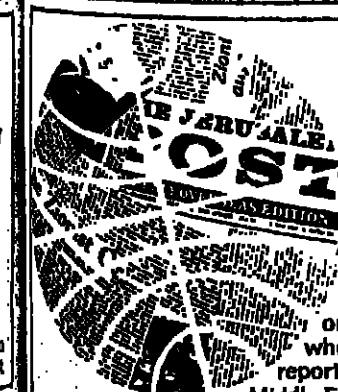


Another Lahav shirt, this one in medallion printed Aorilan, in a range of colour combinations all on a dark ground, designed by Gregory Goldberg.

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All there is to know about wall-to-wall carpeting

PERSIAN RUGS, about which I wrote last week, are very lovely things, but not everyone has them. Some people simply don't like them. Many others like them, but cannot afford them.

What are the alternatives in carpeting? There are quite a few choices on the market, some locally made, some imports.

Wall-to-Wall

THE newest trend in carpeting in Israel is wall-to-wall. It is one of those things which people said "wouldn't come to Israel," but, like wallpaper, it did.

The only people I know personally who have wall-to-wall carpeting are a family of American immigrants, who imported their floor-covering from the U.S. It is a synthetic type which comes in squares with an adhesive backing to hold it to the floors. "Why wall-to-wall?" I asked the woman of the household. "It's easier to vacuum a carpet than to mop floors." But most people who have lived in this country for a long time think there is nothing nicer than freshly washed tiles with colourful well placed rugs.

I asked if she found any problems with wall-to-wall carpeting in Israel, as compared with abroad. "Just one," she said. "Because local floors are tile, and not wood, you can't tack down the edges of the carpet, and there is a tendency for dust to collect at the edges." Because it can't be tacked, she advises having the edges of the carpet bound; which makes it lie flatter. For a perfect fit, she also suggests having the carpet cut a shade wider than really necessary, because it shrinks a little when washed. (Wall-to-wall carpets must be washed on the floor, of course, generally by a professional company, once every couple years.)

My friend, by the way, is speaking both personally and professionally — she works for a duty-free import firm which sells new immigrants carpets from Denmark and England.

Underfloor central heating, by the way, penetrates through the wall-to-wall carpeting without difficulty, I am told by my friends who have it. This is also stated by the distribution chief of Carmel Carpets, Mr. Haim Aitani, who has wall-to-wall in his home. His Tel Aviv office, incidentally, has a real Persian rug underfoot — "my personal taste," he admits.

Carmel Carpets

CARMEL CARPETS, with factories in Caesarea, Nazareth and Netivot, is Israel's largest manufacturer of machine-made rugs. Wall-to-wall carpeting, its newest line, has been on the consumer market only about three months, though some was made for hotels before that.

Carmel's wall-to-wall carpeting is synthetic fibre, or a wool-nylon mixture. It comes in three types: the plain, "scroll" — with a two-colour design — and tweed. Some have rubber backing. The Carmel wall-to-wall carpet is made five metres wide, so it can be cut in a single piece to fit almost any room — rather than being laid in strips as most carpeting I remember from abroad. Prices range from IL70 to IL117 a square metre. Installation charge runs an additional IL10 a metre for the rubber-backed type, which can be laid as

which is pasted to the floor, or IL18 a metre for the backless type which requires a jute underpadding.

Persian (and Chinese) reproductions still represent Carmel's biggest line, accounting for about 70 per cent of its business. The machine-made Persian-style carpets are patterned on real Persian carpet designs, particularly on old designs no longer in production by the hand-weavers. One thing I have noticed is that Carmel carpets tend to be in shades of brown, green, yellow and blue — rather than the reds which predominate in authentic Persian rugs. When I asked Carmel about this, I was told it is more a matter of suiting current public taste than any technical difficulty in reproducing red tones.

Carmel's reproduction Persians are made of pure wool. Unlike hand-made Persian rugs, they do not have knots to hold the threads in place. What holds them? Simply the density of the wool threads attached to the cotton and jute backing, Mr. Aitani told me.

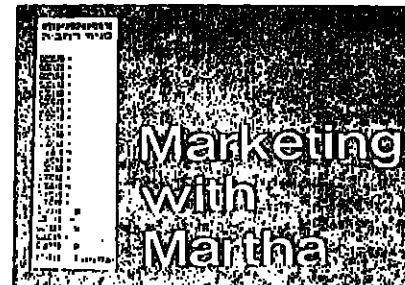
The greater the density of threads, the higher the quality of a Carmel carpet. The top-quality is called the "King" type "with the density of a good genuine Persian carpet." Mr. Aitani says. The machine-made Carmel Kings retail for about IL224 a square metre — as compared with IL400 for the least expensive real Persian rugs on the market, and IL600 or more for fine quality Persians. Carmel, by the way, is not permitted by law to fix its retail prices, but only "recommend" them so these vary somewhat from shop to shop. The central agency for Carmel is Rehov Gruenberg 28, Tel Aviv, Tel. 611321. Anyone who wants to check if a price quoted is reasonable can telephone the Carmel office.

In the Persian reproduction line, the top-quality King is followed by "Royal," which uses the same thickness of thread but a less dense weave. It sells for about IL193 a square metre. There are less expensive lines as well. Carmel carpets run to three-by-four metre sizes — down to small throw rugs.

One objection to machine-made carpets, of course, is that they are not exclusive. Sometimes, Mr. Aitani says, the manufacturers would like to stop a particular design but the public demand is just too great, as is the case with "Style 2006." Mr. Aitani will argue that new genuine Persian carpets are "half factory-made anyway, and you can find a thousand carpets alike." Be that as it may, you are not likely to find many of the exact same model imported to Israel from any given Persian carpet source.

A Carmel line growing in popularity, especially with young buyers, is the Scandinavian modern style. These are thick, long-looped carpets in bold colours, with or without design. The so-called colours are called "Copenhagen," the patterned ones "Hobron," and both retail for around IL173 a square metre. One of the most striking patterns is "Fjord" — "bought almost exclusively by people under 35 years of age," I was told.

So far the modern carpets are pure wool, but there is a trend out in a single piece to fit almost any room — rather than being laid in strips as most carpeting I remember from abroad. Prices range from IL70 to IL117 a square metre. Installation charge runs an additional IL10 a metre for the rubber-backed type, which can be laid as



cleaning — including an occasional vacuum cleaning of the wrong side. "Vacuum the underside, clean up any dust that collects on the floor, then vacuum the top side." Most experts advise against vacuuming any carpet the first six months to one year after the fibres "set," i.e. tighten through being walked on. Even three to four years, have the carpet washed by a home-cleaning service, if you have a synthetic wall-to-wall carpet. Carmel carpets are made with a moth-proofing process, I was told, and the carpets are guaranteed not to run. Exposure to sun, however, causes some colour changes in time. Mr. Aitani warns. This is one of the good reasons for rotating the position of a carpet frequently.

Arpadon Carpets

IF CARMEL IS the largest local manufacturer of carpets, Arpadon claims to be the oldest. Better known as a maker of upholstery and curtain fabrics, Arpadon in Herzliya has been making Persian-reproduction carpets for the past 20 years. One of its biggest outlets is the

(Continued on next page)

Fashion scholarships donated



Fifteen scholarships each worth \$1,000 were donated to the Shenkar College for Fashion and Textiles by members of the Textile Committee at the Economic Conference earlier this week. Conference members were the College's guests last Monday, invited to a lunchtime presentation of Fashion students' work, a light break from the more serious business in hand, giving them an opportunity to see for themselves the progress of a College set up three years ago at their own instigation, from scene-stealing toddler's clothes to a wide range of both casual and elegant daytime wear, hostess styles and mouthwatering pretty romantic-styled nighties for mother and daughter. Fabrics were all locally knitted or woven, some of them in printed designs by students in the College's textile design faculty.

Black Banlon cocktail dress in the work of a promising 1st year student, bias-cut with boned top and cut-away line to the ankles.

(Continued from previous page)
Shenkar chain. Arpadon — whose main showroom is at 37 Rehov Nahlat Bin-Zion in Tel Aviv — makes all types of carpet, but all in its own designs. Its finest is a combed-wool carpet, which it terms "Phantom," re- through being walked on. Even three to four years, have the carpet washed by a home-cleaning service, if you have a synthetic wall-to-wall carpet. Carmel carpets are made with a moth-proofing process, I was told, and the carpets are guaranteed not to run. Exposure to sun, however, causes some colour changes in time. Mr. Aitani warns. This is one of the good reasons for rotating the position of a carpet frequently.

Indoor-Indoor

INTERIORS for "indoor-outdoor" carpeting caught my eye. It is sold here by Syto Enterprises, with headquarters at 15 Rehov Frishman, Tel Aviv. The carpet called FloTex, imported from France and made

FloTex carpeting, a polyamide fibre, is usually used wall-to-wall, in 1.5 metre strips with backing and is glued to the floor. Although it is an import, FloTex is about equivalent to machine-made wall-to-wall carpeting. FloTex sells here for IL98 a square metre — or about IL42 a square metre with duty-free prices. Installation runs another IL2 a metre.

FloTex looks and feels rather like felt or velvet. The short fibres are "fired" into the backing in such a way as to prevent penetration of dirt and sand into the carpet, its agents say. It can also be washed with water and detergent. I was told FloTex is especially suited to arid climates "as it does not create heat."

Because water does not harm FloTex carpeting can be used outdoors or in a bathroom or on terraces. Because of its durability it is popular with hotels. A cigarette burn, for instance, can be rubbed out and another piece of FloTex comes in solid colours and patterns — about 150 designs to choose from.

Handmade and Modern

RESPECTIVE CARPET buyers who like modern designs, but want something original, would be advised to visit Maskit in the old building in Tel Aviv (or elsewhere). Maskit carpets, of 100 per cent New Zealand wool, are designed by artists and woven by Arab and Jewish women in various Masada workshops. Bold, modern designs predominate, a few with traditionally Jewish motifs (such as menorahs). Sizes up to five by five metres are available, and the carpets are made to order, with a six-week to three-month waiting period. Prices run IL400 to IL700 a square metre — which puts them in the range of handmade Persian rugs. (There is not such a ready-made market, however.) Maskit also sells a less expensive line of hand-woven wool carpets. To the untrained eye, these resemble the cheap carpets sold at Arab markets, but I am told the Maskits are made from better wools and faster colours which keep the IL80 to IL100 a square metre prices.

Martha Meisels

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New toys and clothes for '2nd-hand' children

Judy Siegel

IF SOME of Israel's underprivileged children were allowed to vote, their choice for "the nicest ladies we've never met" would be the 100,000 members of the National Council of Jewish Women. These women are mobilized for devoted service to the disadvantaged and handicapped in Israel.

Two projects launched by the 80-year-old organization — Ship-a-Box and the Centre for Research in Education of the Disadvantaged — are making a sizeable impact upon our young people and the techniques used to educate them.

In 1947, new toys and clothing were sent to children in Europe who had survived the Holocaust and to Jewish communities in North Africa and Iran. As the population shifted, the Ship-a-Box programme turned its attention to the State of Israel. This year, over 45,000 children from infancy up to the age of 18 will be presented with warm sweaters, rubber dolls, sleek toy trucks and a multitude of other playing and learning toys.

"We supply things that are either unavailable or too expensive to buy in Israel," says Helen Neustatter, a coordinator of the project, as she sits in the windowless, basement warehouse in Jerusalem.

On the well-stocked shelves, along with puppets, puzzles and planes that would tempt even the

most dignified adult, are toys made especially for the physically- and emotionally-handicapped. There are magnetic chess sets for children who can't pick up fallen pieces; hand-sewn, tufted cloth balls for those who can't grasp rubber ones; musical instruments for the blind; whole families of rubber dolls for Haifa youngsters who rarely see their sailor fathers.

"The toys and clothes must be new," insists Nina Silberg, chairman of Ship-a-Box, "because these children already feel second-hand." The recipients are chosen with the cooperation of the Ministries of Education and Social Welfare. Foster mothers and social workers usually come personally to make their selections. If a visit is impossible, the women at the warehouse send the items directly, based upon a request list received from the family or institution and approved by the local social welfare supervisor. More volunteers are needed to keep the warehouse going.

A recent innovation is the installation of television sets in kindergartens and schools. Fifty of these, equipped with stands, covers and locks, and each costing about IL2,200, are already in operation. They enable children to watch the special educational programmes broadcast on Tuesdays and Thursdays. "Before we started this new scheme," says Helene Zadok, Council's Israel re-



Nina Silberg, chairman of the Israel Volunteer Committee, shows Welfare Minister Michael Hazan the special gifts that come in under the Ship-a-Box programme of the National Council of Jewish Women. Helene Zadok (right) Israel Representative of the NCJW, looks on.

presentative, "the children had to go from house to house in all kinds of weather to watch them." Council members in America have come up with a variety of clever ways to raise money for Ship-a-Box. A group of senior citizens in Massachusetts who used to gather every week to play cards now make knitted goods and send them to Israel. Other sources are raffles, luncheon parties, trading stamp collections and fund drives by schoolchildren. Toys and materials are purchased from wholesalers or occasionally donated by local merchants; then they are packed and shipped in

practices and services" enable children from disadvantaged backgrounds to compete in modern Israeli society with those who are more advanced. Successful projects are often tested and implemented throughout Israel by the Ministry of Education or the municipalities and serve as a model for educators and administrators abroad.

In 1965 a team of researchers led by Dr. Carl Frankenstein worked with 60 disadvantaged teenagers at the Council-built Hebrew University High School. The purpose was to see if "the widespread academic retardation caused by social and cultural deprivation can be reversed if the school uses appropriate teaching methods and provides essential personal support." Fifty-one of the test group, a very high percentage, finished high school, are serving in the army and will soon enter the University, where they will be observed carefully.

In the Centre's "Baby-Talk Project," public health nurses are teaching mothers how to talk to their infants and promote their mental development.

The Home Intervention Programme for Pre-School Youngsters is also proving successful, whereas similar projects — the Headstart in the United States — have shown serious failure.

The Council's projects are not only working to the advantage of children here, but its American members, who had not felt any strong identification with Israel, are now directly involved in its future.

cylindrical drums to the warehouse at 18 Rehov Ha-Einak in Jerusalem. The Council's National Office keeps in constant touch with the warehouse and is told what special materials are needed at any particular time.

In 1968, the N.C.J.W. and the Hebrew University School of Education set up the Centre for Research in Education of the Disadvantaged, whose director is Dr. Chaim Adler. The Council committed IL4m. to it over a period of 10 years.

The Research Centre's goal is to "develop and evaluate new educational methods, materials,

Carry On Sergeant!

Shoshana Bat Haim

POLICE SERGEANT was on the road admits, after carefully and obediently obeyed his signal, that women are courteous and cooperative on the roads than men. He might as well go so far as to say, he adds, "I am a driver, and I am a woman."

The girl-soldiers in the car are pleased with his remarks and compliment him on his freedom from prejudice and acute observation in Police Courts in-

stead of getting on with essentials like making the dinner and seeing that important copybooks and memoranda are taken to school and work, not left on the table. We have a pleasant chat while he writes down details about where I am going and what for and how many people are going with me. His colleague at the next time with a doctor who is scowling at him and refusing to tell him anything without the production of a warrant and the reason for the questionnaire. The interrogators are rather vague about who wants to know and what for. They just gave them the questions and told them to get the answers. I have no objection to telling them what they want to know. I have nothing to conceal and it is usually the quickest way to get through.

The girl-soldiers in the car are pleased with his remarks and compliment him on his freedom from prejudice and acute observation in Police Courts in-

and mutual goodwill while the doctor is still arguing. He passes us again shortly, still frowning grimly, weaving in and out at high speed, no doubt on his way to patch up victims of road accidents.

The man who taught me to drive also preferred female learners as they were less inclined to argue and naturally a good deal prettier than airmen. He was an old-fashioned man who insisted on rigid drive-to-rule methods; hand and light signals, slowing down—even stopping—for pedestrians, no overtaking on corners or on hills, no jumping lights; all of which habits, hard to shake, brand one here as an elderly square, unfit, particularly if female, to be behind a wheel. Flocks of us were let loose, in blacked-out wartime England piloting thirty-hundredweights and three-tonners through unmarked villages and darkened elms. The accident rate was minimal.

Feminine ego apparently needs less boosting of the kind that

is provided by exceeding the speed limit, edging other cars off the road and taking off like a rocket. My own feeling is that if a person is in such a hurry as to put his life in danger for half a minute, I would prefer to make sure he isn't doing the same for me, rather than challenge him to a duel.

Some enlightened police sergeants excepted, there seems to be, in spite of lip service about equal rights, an acceptance, one might even call it an embrace, among men, that the traditional Middle-East role for women is correct and desirable. They should

be walking behind the cars, with bundles on their heads, not posing a threat to male dominance by pretending to control such large pieces of machinery. They should content themselves with smaller, more modest devices like washing machines and mixers. This concept must surely have been in the mind of the man I met, briefly — while driving slowly and patiently behind a large truck on the narrow winding road through Maragha to the Acre-Safed highway. He came up in a van on the wrong side, forcing me over to the left round one of the many corners, regardless of what may have been coming over the crest of the hill. When I let out a long blast on my horn in protest, he leaned over his moustache bristling with aggression and shouted, "Women drivers! Shouldn't be allowed on the road. To Hell with them." I console myself with the thought that if there is any justice in the world, he will certainly reach that destination before I do.

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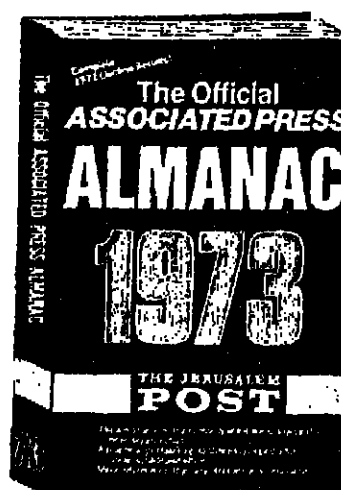
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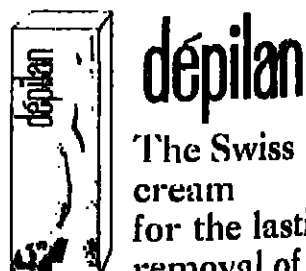
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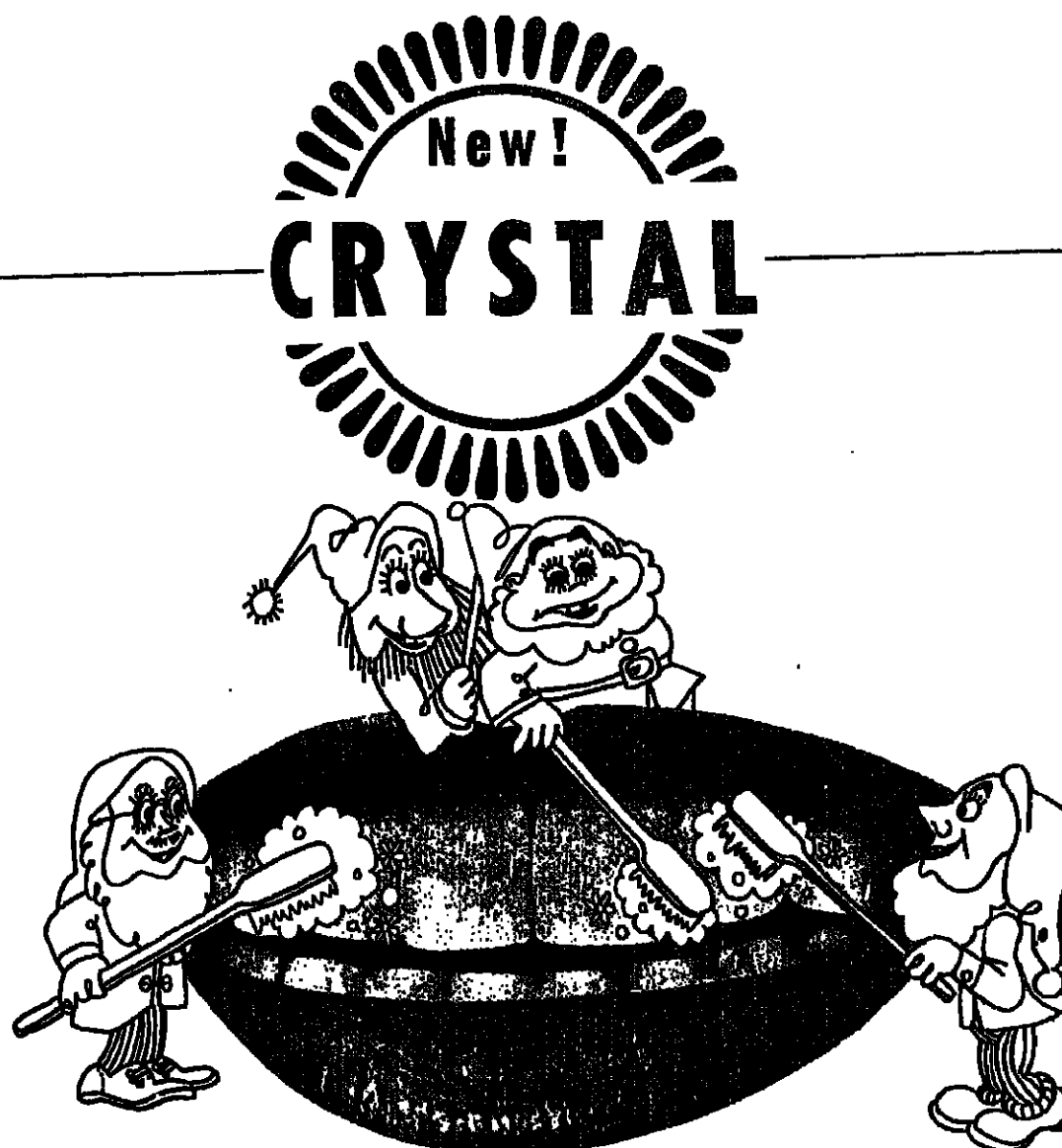
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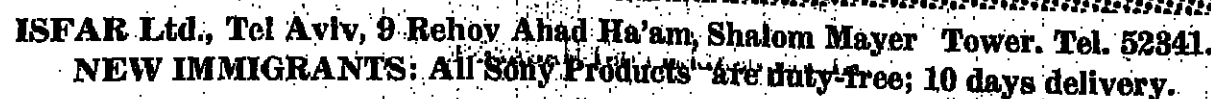
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VITZBAR — DENT BY FAR

FRIDAY, JUNE 1, 1978



Summer is icumen in...

THE SUMMER promises to be the hottest ever music-speaking. Nearly 90 performers are to be presented within the framework of the Festival in Jerusalem. Tol Zuba, Caesar, Elin Houd and other centres in the six will be between July 16 and 28. This hectic programme does not include either the Jewish "Zimrah" — the traditional choir festival in the town of July — or the international congress of "Jeunesses Musicales". Two concerts by a fully organized international symphony orchestra rehearsed by Zuba Mehta will be given during the festival.

Three seminars and summer courses will be held in Jerusalem:

The Rubin Academy of Music is organizing its 15th summer course, sponsored by the Council of Israel, in cooperation with the Ministry of Education and Culture. Between July 15 and August 17, the third summer session leading to the New York University's Master's degree in Music Education will feature courses by Prof. Frances Aaronoff and Prof. John V. Hart on "Integrative Techniques in Music Education" (the latter will also lecture on techniques for Music Learning and the latter on "Harmony and Contemporary Trends in the Teaching of Harmony"). Faculty members of the Rubin Academy will lecture on the "Study and Performance of New Music for Soloists and Ensemble Players."

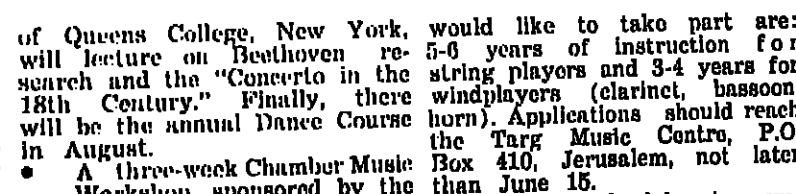
The Academy's regular summer sessions cover a wide range of subjects: Dorothy Taubman, of New York, will give masterclasses in piano technique; Frances Larimer, of Northwestern University, Illinois, will concentrate on group piano instruction; Israeli teacher-pianist will present a series of programs on "the Sonata"; Voice

...tion will be taught by
Jennie Tourel, of New York
is Musical Adviser to the
Department of the Acad
and by Mme. Re Koster
Paris. (Mrs. Tourel will con
tribute on opera and Mme
later on the art song, in the
German, English and French
style); Prof. Boris Schwartz

Radio for music lovers

[illegible]

Yisroel Sarna plans to harness other virtues for a new Jerusalem project.



Workshop, sponsored by the American Youth Foundation, New York, will be held at the Targ Music Centre in Eilat, Israel, in July. Ten Israeli teenagers will receive scholarships to participate so that the visitors can "meet the sabra." Minimum requirements for Israelis who

country, in a person-to-person format, and the experience and investigative processes of great musicians. They will join with musical colleagues in Israel to share what they have learned in his own way, in the never-ending search for the power, the truth, the beauty in music, the great music-making. Over the next few years, we will invite many artists, some world-famous virtuosi, and other greatly respected teachers, each willing and able to add, through personal contact, precious knowledge for all musicians in Israel.

Because of the celebration of the 25th anniversary of the State and the Bar Mitzva of the Israel Festival, there will be a re-gathering of many of those who participated in that first festival 15 years ago. Pablo Casals is agreed to come for three to four weeks. In addition, Alexander Schneider, Leonard Rose, Eugene Istomin and many others will be there from August through December.

During this time there will be an orchestra of professional and young players four times a week. Three or four times a week Jewish men with Casals will be led by Alexander Schneider, and also appear in three Festival concerts. Most particularly, we will invite all teachers and performers to join us at the Khayim Theatre in Jerusalem during

these weeks of rehearsal and music-making. We will also ask three or four young musicians to perform from time to time with the orchestra and receive comments and observations from all the musicians assembled. It

all the musicians assembled. It will be a cardinal rule that no student will be asked to play for any of the visiting artists unless it is with the consent and, preferably, the presence of his or her teacher because it is with the teachers that we would want to have the closest rapport. In addition I would hope there will be an opportunity for the visiting musicians and Israeli colleagues to play chamber music informally and discuss music generally.

In February, William Steinberg, during a visit to conduct several special concerts with the Israel Philharmonic Orchestra, will meet informally with local musicians at the Centre now being built in Jerusalem in Mishkenot Sha'ananim. The building will house television equipment — including the first colour television van in the country — to videotape the encounters. This will establish a permanent audiovisual archive for the State of Israel which will record for future generations the voices, thoughts and the visible personalities of the creative talents of our time.

"Invitations have already gone out to many friends and colleagues to take part in the project for varying periods. As they accept and the dates are fixed, appropriate announcements will be made.

Portion of the Week: Num. 1-4, 20. The verso discussed is I SPENT PASSOVER in Eilat. There was some extent a sentimental journey: my first visit to Eilat was during our

"This is an on-going programme that, by deliberate intent, is not rigidly structured in order that maximum usefulness can result subject to the personal tempo of each of the artists involved. The entire pro-

ject is privately founded, by a source which asks to remain anonymous. It is going forward with the close cooperation of the Municipality of Jerusalem and Teddy Kollek. My area is Music, it is planned that similar projects in other arts, i.e. for writers, rash. The only inhabitant was official of the Fisheries Division of the Department of Agriculture and Fisheries of the Mandatory Government, who was experimenting with the possibility of manufacturing fish milk from teeming fish that bay. Not a tank was to be seen.

painters, indeed any who will be of interest and value to the Israeli artistic community, will join in visiting Israel for extended periods to share their knowledge and craftsmanship.

THE DEATH of Ida Ibekken recently has closed another chapter of our musical history. The devoted secretary of Bronislaw Huberman, her contribution to the founding of the Palestine Orchestra is rated by many as of equal importance to that of his. My first contact with Ida Ibekken was in connection with the spelling of the great violinist's name aroused her

with violinist's name aroused her wrath, and I was authoritative-ly informed that there is a 'w' in Bronislav and only one 'n' in Huberman. In a subsequent meeting at the Huberman Arch-ive at the Mann Auditorium, which she jealously guarded, I

On the conclusion of the testimony, I said to Mr. Suarez, "you have confirmed the correctness of my explanation I have given of the matter."

rough know-
the and the Marfa, a non-Jewish, North
Goman family of music lovers, nearly
80 years ago, she trained
as a physiotherapist in Sweden
and it was in this capacity that she
and the first came in with
Hubert. He was suffering
from insomnia. From 1927 on, she
became his secretary, accompanying
him on tour and entrusted
with the details of all his mani-

When Huberman died in 1947, she wrote to a friend here that she would not like to give up her connections with Palestine, and I have therefore begun to study Hebrew. Subsequently she came here and settled in Ramat Hashavim. In 1961 she edited a privately published collection of letters and other material relating to Huberman. In 1966, she completed "Bronislaw Huberman builds the Palestine Orchestra," which

TORA AND FLORA

Making the desert bloom

L. I. Rabinowitz

Portion of the Week: Num. 1, 1-4, 20. The verse discussed is 1-1.

I SPENT PASSOVER in Eilat. It was to some extent a sentimental journey: my first visit to what is now Eilat was during one of the most adventurous episodes of my chaplaincy in the Middle East during World War II, when I sailed from Akaba in a rowing boat to the three huts, still standing, of what was then Um-Rashrash.

The only inhabitant was an official of the Fisheries Division of the Department of Agriculture and Fisheries of the Mandatory Government, who was experimenting with the possibility of manufacturing fish meal from the teeming fish of the bay. Not a blade of grass was to be seen.

This time I took a walk up the hill, but not by the road. I went through the 70-dunam forest which has been planted there. There was every species of evergreen, pine and other conifers, casuarinas, and sisal, terebint and acacia, oleaster and eu-

Greatly impressed, I paid call on Mr. Joseph Suarez, who is in charge of the gardening. Ellat, and he kindly arranged to take me on a conducted tour. He showed me, *inter alia*, two trees which I had never seen before the Red Palm and the *Balanites aegyptiaca*, or *Zakum Hamitzri*, as it is called in Hebrew.

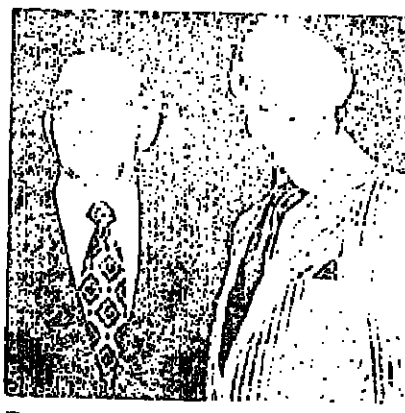
No less an authority than Professor Daniel Zohari identifies the latter with the *teari*, the famous balsam tree of Gilead, and I collected a supply of the fruit from which, according to him, the balm was made.

On the conclusion of the tour I said to Mr. Suarez, "you have confirmed the correctness of my explanation I have given of the situation."

Biblical passage. In Isaiah 41, it says, 'I will open rivers in the high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water.' The next verse says, 'I will plant in the wilderness the *erez*, the acacia, the myrtle and the oleaster. I will set in the desert the fir tree, the pine and the boxwood.' It has always regarded

"I have always regarded the second verse as the continuation of the first. *Erez* in this context refers to all non-fruit-bearing evergreens, of which the figs, which follow are examples. What the prophet is pointing out is that it needs only water to turn the wilderness into a garden. "You are right," he said. "I am content that to save water, we employ underground drip irrigation." And so the "wilderness of Sinai" becomes the "gardens of Eden."

PAGE THIRTY-THREE



Dr. Marvin Goldstein and Mr. Gerald Cohen.

(Continued from page 5)

"I know that, at our Tourism Committee, the lawyer for the Concord, New York, complained that the Government of Israel won't give them a site and the green light to build a super-hotel..."

Another great source of tourism, not yet fully developed in his opinion, would be through getting more and more conferences.

"Over 15m. people will attend conferences next year. We get a good part of our Atlanta business through conferences. But Israel will have to build a convention centre suitable for 5,000 people; a possible site would be near the Levant Fairgrounds...

He does not agree that Israeli tourism deserves black eyes for poor service. On the contrary, I find the service very quick, very courteous and very efficient. It's improved out of all recognition as people get better trained."

He even defends hoteliers about overbooking. "It's not necessarily the hotel's fault. Sometimes you have a guest who's supposed to leave and doesn't..."

GERALD COHEN'S waste disposal firm is one of the largest of its kind in America, with over 100 branches. It has just gone international, opening a branch in Spain. He hopes to add Israel to the list.

They use chemicals, conventional earth moving processes, and special processes they have evolved. One of these is a special treatment for the most obstinate of all wastes, mercury and cyanide, which go on contaminating land and water for long periods after they are officially disposed of.

"This is my third visit to Israel," he says, "I came once for pleasure only, once on a U.A. Leaders' Mission to be educated, and now I'm here hoping to do business, with Israel, and for Israel."

He agrees with some of the criticism that the formal structure of the Conference was rather bulky. "But you can't judge a Conference like this by its structure, speeches, or resolutions. What counts are the contacts. The main thing was for us to be there, for the Israelis who wanted to seek us out to know that they could find us. I've no doubt that this will be remembered as a history-making conference, just like the two that went before it, possibly, even more important."

An American belonging to one of the great pharmaceutical firms of the world shyly prefers to remain anonymous, as he expressed his views about Israel's pharmaceutical industry.

"They are doing a good job developing lines that are initiated abroad, but I think that they seem to lack the courage and imagination to develop new lines. Just doing what the other fellow does is a little cheaper, in my opinion, not really enough, and to develop them. They are concentrating here on the wrong end of the scale. Bear in mind that all drugs are protected by patents — even the Russians have come under the patents umbrella — and you'll see that Israel has to wait a long time before she can manufacture."

Development of potential discoveries, he admits, is extremely expensive, and the money may be lost completely if the proposed drug is not a success. One of the difficulties encountered in Israel is that scientific institutions have an exaggerated idea of the importance of any promising discovery made by their research people. "They demand fantastic prices before they'll allow a firm abroad to make expensive tests of whether there is anything in the idea. This is absurd, and must lead to stultification."

What he would like to see is a three-way partnership between research institutes in Israel, pharmaceutical firms in Israel, and the big firms abroad. "A lot of the research and development on the applied side of a discovery should be done here. It should be cheaper and easier. At a later stage the firm abroad can come into the picture."

Scientists here tend to think that it is *intra dig* to turn their great discoveries into money-earning brand medicines. This is another Israeli folly that he deplores.

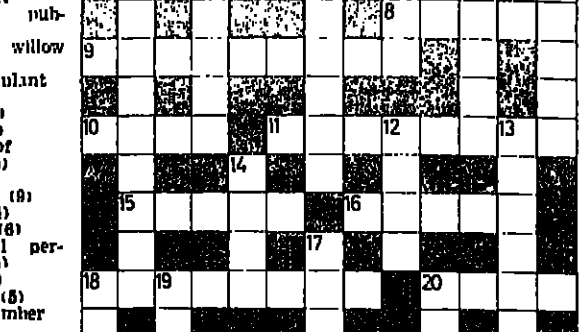
"The great Professor Bergstrom of the Karolinska Institute in Stockholm did basic research after getting a subsidy from a commercial firm in the early 'fifties. He was isolating a hormone from a sheep's seminal glands. He reported on the work in 1962, and the firm produced prostaglandins, a major development in the biomedical sciences, in 1972. Professor Bergstrom is in line for a Nobel Prize for his basic work."

TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

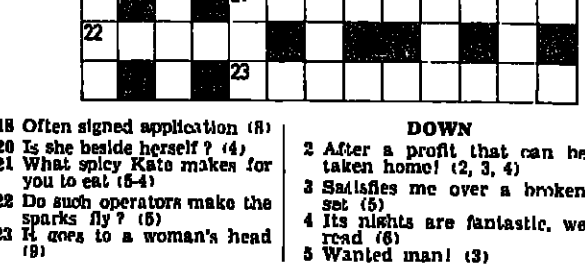
EASY PUZZLE

- ACROSS: 1 Houghton's (6), 2 Fiction book (5), 3 Announced (5), 4 Sound of a happy cat (4), 5 Difficult to hold (6), 6 Secret hiding place (5), 7 Senseless fear (5), 8 Recommended (5), 9 Bucket (4), 10 Extremely offensive (5), 11 Musical instrument (5), 12 Unfolding (5).



CRYPTIC PUZZLE

- ACROSS: 1 Bird, bull or insect (9), 2 Remove from a camera sequence (5), 3 Unit for ascertaining alloy weight (5), 4 Planes widely dispersed (4), 5 Choose a shallow place for Mary (8), 6 At work, he's not himself (5), 7 Common Market boredom (5).



SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

A play that backfired

Love all G. MATTHESSON NORTH (D) ♠ A J 10 8 4 3 2 ♣ K 9 8 6 5 2 ♢ Q 10 7 4 2 ♠ A 7 4 ♠ 5

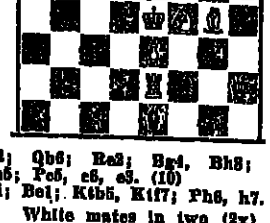
It was at the Olympiad with Germany North-South vs. Israel East-West. Some players in the North seat might pass and wait for developments. But Mattesson opened with 1 ♠ 4. His hand was super-tight in honours but very strong in dis-

tribution. South bid 3 ♠. Some players in the South seat with the misfit — being void in spades — would hesitate making a jump shift. Such a bid generally indicates strength in the bid suit, but also support for partner's suit and interest in a slam. West made a normal overcall of 3 ♣. Perhaps North should have kept quiet, but perhaps he wanted his partner to know that he had a good suit.

South bid 4 ♠. South with the control of the second lead of hearts, and in anticipation of ♠ and ♣

Chess

Problem No. 2413 C. NANSFIELD, England 2nd Pr. 5, Adriaen O.P. 1968



White to move. The last move was 1. ♠ f4. White mates in two (2).

SOLUTIONS. Problem No. 2409 (Vatzenroos): a) 1. Kf7-d6! (1-0/7 B&S); b) 1. d6! (1K/7d6? R&T). Problem No. 2410 (Bent): 1. ♠ d4 e5/f5/g5/h5/g5/f5/d4 2. ♠ f7/g7/Q4/Q4/Q5/Q4. The idea seems to be to spell by 1. ♠ f7 and Kd7.

OSLO 1973 Nimzovich Opening E. LUNDIN V. KOVAČEVIC

1. Kf4 d5 2. e4 e5 3. ♠ f3 Kf6 4. ♠ h3 e6 5. ♠ d4 e5 6. ♠ f3 Kf6 7. ♠ h3 e6 8. ♠ d4 e5 9. ♠ f3 Kf6 10. ♠ h3 e6 11. ♠ d4 e5 12. ♠ f3 Kf6 13. ♠ h3 e6 14. ♠ d4 e5 15. ♠ f3 Kf6 16. ♠ h3 e6 17. ♠ d4 e5 18. ♠ f3 Kf6 19. ♠ h3 e6 20. ♠ d4 e5 21. ♠ f3 Kf6 22. ♠ h3 e6 23. ♠ d4 e5 24. ♠ f3 Kf6 25. ♠ h3 e6 26. ♠ d4 e5 27. ♠ f3 Kf6 28. ♠ h3 e6 29. ♠ d4 e5 30. ♠ f3 Kf6 31. ♠ h3 e6 32. ♠ d4 e5 33. ♠ f3 Kf6 34. ♠ h3 e6 35. ♠ d4 e5 36. ♠ f3 Kf6 37. ♠ h3 e6 38. ♠ d4 e5 39. ♠ f3 Kf6 40. ♠ h3 e6 41. ♠ d4 e5 42. ♠ f3 Kf6 43. ♠ h3 e6 44. ♠ d4 e5 45. ♠ f3 Kf6 46. ♠ h3 e6 47. ♠ d4 e5 48. ♠ f3 Kf6 49. ♠ h3 e6 50. ♠ d4 e5 51. ♠ f3 Kf6 52. ♠ h3 e6 53. ♠ d4 e5 54. ♠ f3 Kf6 55. ♠ h3 e6 56. ♠ d4 e5 57. ♠ f3 Kf6 58. ♠ h3 e6 59. ♠ d4 e5 60. ♠ f3 Kf6 61. ♠ h3 e6 62. ♠ d4 e5 63. ♠ f3 Kf6 64. ♠ h3 e6 65. ♠ d4 e5 66. ♠ f3 Kf6 67. ♠ h3 e6 68. ♠ d4 e5 69. ♠ f3 Kf6 70. ♠ h3 e6 71. ♠ d4 e5 72. ♠ f3 Kf6 73. ♠ h3 e6 74. ♠ d4 e5 75. ♠ f3 Kf6 76. ♠ h3 e6 77. ♠ d4 e5 78. ♠ f3 Kf6 79. ♠ h3 e6 80. ♠ d4 e5 81. ♠ f3 Kf6 82. ♠ h3 e6 83. ♠ d4 e5 84. ♠ f3 Kf6 85. ♠ h3 e6 86. ♠ d4 e5 87. ♠ f3 Kf6 88. ♠ h3 e6 89. ♠ d4 e5 90. ♠ f3 Kf6 91. ♠ h3 e6 92. ♠ d4 e5 93. ♠ f3 Kf6 94. ♠ h3 e6 95. ♠ d4 e5 96. ♠ f3 Kf6 97. ♠ h3 e6 98. ♠ d4 e5 99. ♠ f3 Kf6 100. ♠ h3 e6 101. ♠ d4 e5 102. ♠ f3 Kf6 103. ♠ h3 e6 104. ♠ d4 e5 105. ♠ f3 Kf6 106. ♠ h3 e6 107. ♠ d4 e5 108. ♠ f3 Kf6 109. ♠ h3 e6 110. ♠ d4 e5 111. ♠ f3 Kf6 112. ♠ h3 e6 113. ♠ d4 e5 114. ♠ f3 Kf6 115. ♠ h3 e6 116. ♠ d4 e5 117. ♠ f3 Kf6 118. ♠ h3 e6 119. ♠ d4 e5 120. ♠ f3 Kf6 121. ♠ h3 e6 122. ♠ d4 e5 123. ♠ f3 Kf6 124. ♠ h3 e6 125. ♠ d4 e5 126. ♠ f3 Kf6 127. ♠ h3 e6 128. ♠ d4 e5 129. ♠ f3 Kf6 130. ♠ h3 e6 131. ♠ d4 e5 132. ♠ f3 Kf6 133. ♠ h3 e6 134. ♠ d4 e5 135. ♠ f3 Kf6 136. ♠ h3 e6 137. ♠ d4 e5 138. ♠ f3 Kf6 139. ♠ h3 e6 140. ♠ d4 e5 141. ♠ f3 Kf6 142. ♠ h3 e6 143. ♠ d4 e5 144. ♠ f3 Kf6 145. ♠ h3 e6 146. ♠ d4 e5 147. ♠ f3 Kf6 148. ♠ h3 e6 149. ♠ d4 e5 150. ♠ f3 Kf6 151. ♠ h3 e6 152. ♠ d4 e5 153. ♠ f3 Kf6 154. ♠ h3 e6 155. ♠ d4 e5 156. ♠ f3 Kf6 157. ♠ h3 e6 158. ♠ d4 e5 159. ♠ f3 Kf6 160. ♠ h3 e6 161. ♠ d4 e5 162. ♠ f3 Kf6 163. ♠ h3 e6 164. ♠ d4 e5 165. ♠ f3 Kf6 166. ♠ h3 e6 167. ♠ d4 e5 168. ♠ f3 Kf6 169. ♠ h3 e6 170. ♠ d4 e5 171. ♠ f3 Kf6 172. ♠ h3 e6 173. ♠ d4 e5 174. ♠ f3 Kf6 175. ♠ h3 e6 176. ♠ d4 e5 177. ♠ f3 Kf6 178. ♠ h3 e6 179. ♠ d4 e5 180. ♠ f3 Kf6 181. ♠ h3 e6 182. ♠ d4 e5 183. ♠ f3 Kf6 184. ♠ h3 e6 185. ♠ d4 e5 186. ♠ f3 Kf6 187. ♠ h3 e6 188. ♠ d4 e5 189. ♠ f3 Kf6 190. ♠ h3 e6 191. ♠ d4 e5 192. ♠ f3 Kf6 193. ♠ h3 e6 194. ♠ d4 e5 195. ♠ f3 Kf6 196. ♠ h3 e6 197. ♠ d4 e5 198. ♠ f3 Kf6 199. ♠ h3 e6 200. ♠ d4 e5 201. ♠ f3 Kf6 202. ♠ h3 e6 203. ♠ d4 e5 204. ♠ f3 Kf6 205. ♠ h3 e6 206. ♠ d4 e5 207. ♠ f3 Kf6 208. ♠ h3 e6 209. ♠ d4 e5 210. ♠ f3 Kf6 211. ♠ h3 e6 212. ♠ d4 e5 213. ♠ f3 Kf6 214. ♠ h3 e6 215. ♠ d4 e5 216. ♠ f3 Kf6 217. ♠ h3 e6 218. ♠ d4 e5 219. ♠ f3 Kf6 220. ♠ h3 e6 221. ♠ d4 e5 222. ♠ f3 Kf6 223. ♠ h3 e6 224. ♠ d4 e5 225. ♠ f3 Kf6 226. ♠ h3 e6 227. ♠ d4 e5 228. ♠ f3 Kf6 229. ♠ h3 e6 230. ♠ d4 e5 231. ♠ f3 Kf6 232. ♠ h3 e6 233. ♠ d4 e5 234. ♠ f3 Kf6 235. ♠ h3 e6 236. ♠ d4 e5 237. ♠ f3 Kf6 238. ♠ h3 e6 239. ♠ d4 e5 240. ♠ f3 Kf6 241. ♠ h3 e6 242. ♠ d4 e5 243. ♠ f3 Kf6 244. ♠ h3 e6 245. ♠ d4 e5 246. ♠ f3 Kf6 247. ♠ h3 e6 248. ♠ d4 e5 249. ♠ f3 Kf6 250. ♠ h3 e6 251. ♠ d4 e5 252. ♠ f3 Kf6 253. ♠ h3 e6 254. ♠ d4 e5 255. ♠ f3 Kf6 256. ♠ h3 e6 257. ♠ d4 e5 258. ♠ f3 Kf6 259. ♠ h3 e6 260. ♠ d4 e5 261. ♠ f3 Kf6 262. ♠ h3 e6 263. ♠ d4 e5 264. ♠ f3 Kf6 265. ♠ h3 e6 266. ♠ d4 e5 267. ♠ f3 Kf6 268. ♠ h3 e6 269. ♠ d4 e5 270. ♠ f3 Kf6 271. ♠ h3 e6 272. ♠ d4 e5 273. ♠ f3 Kf6 274. ♠ h3 e6 275. ♠ d4 e5 276. ♠ f3 Kf6 277. ♠ h3 e6 278. ♠ d4 e5 279. ♠ f3 Kf6 280. ♠ h3 e6 281. ♠ d4 e5 282. ♠ f3 Kf6 283. ♠ h3 e6 284. ♠ d4 e5 285. ♠ f3 Kf6 286. ♠ h3 e6 287. ♠ d4 e5 288. ♠ f3 Kf6 289. ♠ h3 e6 290. ♠ d4 e5 291. ♠ f3 Kf6 292. ♠ h3 e6 293. ♠ d4 e5 294. ♠ f3 Kf6 295. ♠ h3 e6 296. ♠ d4 e5 297. ♠ f3 Kf6 298. ♠ h3 e6 299. ♠ d4 e5 300. ♠ f3 Kf6 301. ♠ h3 e6 302. ♠ d4 e5 303. ♠ f3 Kf6 304. ♠ h3 e6 305. ♠ d4 e5 306. ♠ f3 Kf6 307. ♠ h3 e6 308. ♠ d4 e5 309. ♠ 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d4 e5 835. ♠ f3 Kf6 836. ♠ h3 e6 837. ♠

